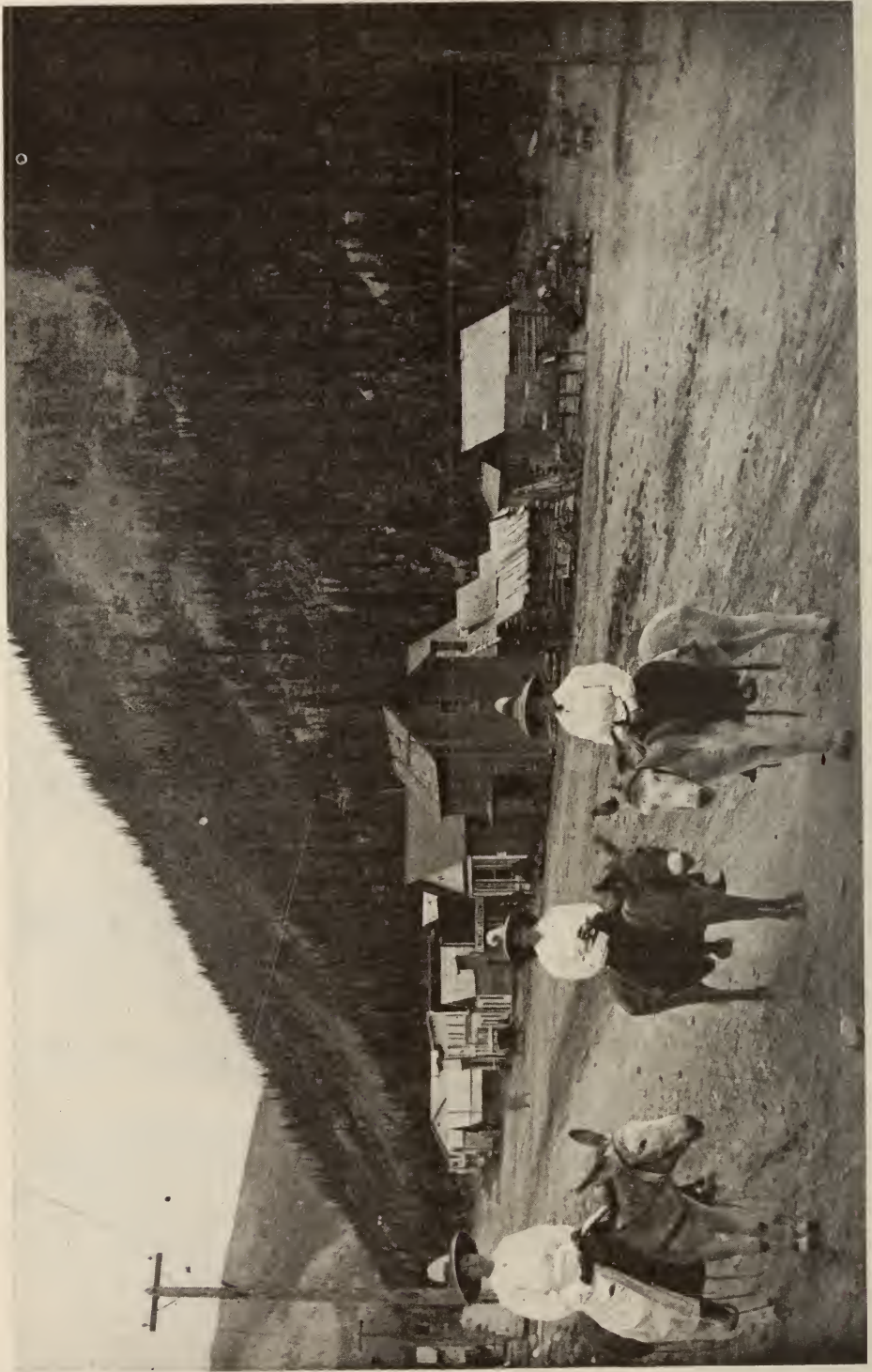




Division *I*

Section *7*

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A TYPICAL WESTERN MISSION—MONTEZUMA, COLORADO, AND SOME OF ITS INHABITANTS
Service is held in a dance hall over a saloon which kindly closes during service time

The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

HUGH L. BURLESON, Editor

CYRIL D. BUCKWELL, Business Manager

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No. 10

THE EMERGENCY HAS BEEN MET

AS we go to press, the treasurer has just finished drawing his balance sheet for the year ending September 1st, 1915, and declares with the \$373,000 already contributed to the Emergency Fund, the emergency has been met, even though the Fund has not been completed.

In other words, the missionary treasury is entirely out of debt for the first time in eight years!

The Church has not only given the Emergency Fund of \$373,000, but has also exceeded by several thousand dollars its gifts on the regular apportionment; so that, as a matter of fact, almost \$400,000 over and above the giving of last year has come into the treasury.

What a splendid cause for thanksgiving to God, and for confidence that His Church will carry on the work He has committed to her!

WE had hoped in this issue to announce the triumphant completion of the Emergency Fund.

Almost
\$400,000

While that is not possible, we have news almost as good. The splendid rally which the Church made at the call of the Presiding Bishop has sent the total up to \$373,000, and we are confident that there are other givers in the Church who will not permit this comparatively small sum to prevent us from reaching the goal set. But whether or not this is true, the achievement is already a notable one, all the more because it has not been done at the expense of the regular gifts toward the apportionment. The greatest danger which its promoters felt in connection with the Fund was that response might be made to it and the regular giving neglected. But, as a matter of fact, the treasurer's report of the fiscal year which closes September 1st shows an increase over last year in gifts to the apportionment of about \$10,000.

Perhaps this should have been expected. We are still far from being adepts in spiritual psychology. We have not given with sufficient generosity and self-sacrifice to understand how stimulating is the process; therefore rectors and Board secretaries are still surprised to find that when you ask people to make an offering, and show them a concrete way of doing it, the apportionment matter practically takes care of itself. That which is written in the Holy Book, and in the personal experience of not a few individuals, has again been proved true, "There is that giveth, and yet increaseth." Perhaps the right note, then, for the Church is not one of self-gratulation, but of humble thanksgiving that by the pathway of a more generous sacrifice we have come to the vision of a larger truth. Is it perhaps the earnest of a day when apportionments will have been

forgotten in the deepening sense of individual opportunity and responsibility? Certainly the appeal for the one day's income or wage has touched the wills and roused the consciences of individuals more widely and more effectively than anything in the previous history of the Church. The cause of missions has been vitalized and made personal to hundreds and thousands whom before it did not reach except as an uninteresting and unwelcome appeal. Are we perhaps at the beginning of a better path of progress?

One of the most encouraging phases of the Emergency campaign is that its success is due to the interest and co-operation of the rank and file. It has meant enthusiastic freewill offerings on the part of many, in amounts not large, but nevertheless representing personal sacrifice. There has been no "whirlwind campaign" in the ordinary sense, no committees waiting on wealthy individuals for large gifts, and no sums held back until the last moment in order to make up the balance. Little of the usual machinery of financial campaigns, as most of us know them, has been employed. The Church has been informed of the need, individuals have reached individuals, and the very strength of the movement lies in the fact that every gift has been personal and spontaneous, made without pressure and with a willing heart.

It should be added that the undertaking has, from the beginning, been accompanied by widespread and continuous intercession for its success. In the very outset the Board was bidden to prayer for guidance, and the Committee which had it in charge devoted a whole session to earnest prayer for wisdom and direction. It has been impressed constantly upon those who desired to share in the enterprise that they could contribute quite as effectively by their prayers as by their alms, and through-

out its progress, as is shown by the correspondence received, this movement has been permeated by intercession. We should indeed be only superficial Christians did we not believe and gladly recognize that success has come because we sought the Source of strength and wisdom.

“The Spirit of Missions” and the Fund Shall we be forgiven for what may seem a bit of gratified pride if we tell our readers how large a share they have had in the campaign? The exact amount contributed through the influence of this magazine cannot be known. The first letter which went to the whole “SPIRIT OF MISSIONS Family” was not “keyed” in such a way as to differentiate their offerings from those of others, as was the second one, sent by Bishop Tuttle, which reached 15,000 of our readers. The result showed that the response made by them was three times as great as the response from 60,000 non-readers whose names had been given us by their clergy. What influence we may have had in some of the larger gifts cannot be determined, but it is gratifying to the editor, and will be to the readers to know, for example, that in the first week in September a donor sent a check for \$5,000, saying, “I notice in THE SPIRIT OF MISSIONS for September that the Emergency Fund is nearing the \$400,000 you have asked us to raise. Please accept the enclosed contribution.”

It is too soon to write the story of the Emergency Fund, but it would certainly be an interesting one. There are innumerable telling and impressive incidents connected with it, and the attitude of the whole Church toward it deserves to be known and recognized. Such a response proves the ability and the willingness of the Church properly to support the work in her mission fields.

THE fall meeting of the Board of Missions is usually held early in October. When the Board adjourned in May it chose October 13th as the date. At that time it was not realized that this

The Board Meeting Postponed

was the date already chosen by the Synod of the Mid-West for its session in Chicago. At the suggestion of members of the Board who are also members of this synod, a vote was taken by mail with regard to changing the meeting so as to conflict as little as possible with the meetings of the various synods, four of which occur in the month of October. It has been decided that the Executive Committee shall meet on Monday, October 25th and the Board on Tuesday and Wednesday, the 26th and 27th. In making any change of date it was practically impossible to avoid a partial conflict with some synodical gathering, and the dates here indicated partly cover the session of the synod of New England in Concord, N. H. In the case of this synod, however, which is only a night-ride away from New York, it will be possible for persons to attend both gatherings for part of the time. Important matters will come before the October meeting which make it desirable that the fullest possible attendance shall be had.

IN these days when women are making for themselves an honorable place in every sphere of activity, it is to be expected

A Deserved Recognition

that their good work will receive honor and will be accorded the recognition due to it. This, however, has not often been the case with those who give their talents to the Church's service and devote themselves to missionary work. This fact makes it all the more gratifying to read of the honor bestowed upon

Miss Helen Peabody, the head of All Saints' School, Sioux Falls, South Dakota, upon whom the Board of Regents of the University of South Dakota recently conferred the degree of Doctor of Letters. This is the first time in the history of the state that such an honor has been given to a woman.

Dr. Peabody is the daughter of a pioneer missionary who served the Church in Northwestern Wisconsin. She began her career as a teacher in the rural schools of that state. Through the efforts of an elder sister and the kindness of interested friends she was enabled to go to St. Mary's Hall, Faribault, where she graduated with honor, and began to teach in St. Katherine's School, St. Paul. It was there that Bishop Hare found her, and engaged her and her sister for his new All Saints' School. Thirty years of quiet labor followed, during which these two women have been helping to make history by building character in the lives of the Church girls of South Dakota—a service which is now graciously recognized by the highest educational institution of that state. Born and bred in missionary surroundings, educated in a missionary school and giving her life continuously to missionary work, in the honor accorded Dr. Peabody the whole missionary enterprise is distinguished and dignified.

NOW and then one is forcibly reminded of the great advances in civilization which have been due to missionary work.

**The First
Moro
Newspaper**

An instance of this comes to hand from Zamboanga in the Philippine Islands, where about three years ago Bishop Brent began aggressive work among the Mohammedan Moros. This work assumed the form of a hospital and other enterprises of practical social value. Among them

was the establishment of the *Sulu Press*, operated in connection with the mission by Moro boys. The missionary, the Rev. Robert T. McCutcheon, writing on July 1st, sends a four-page sheet, 9½ by 13 inches, which he assures us is "the first exclusively Moro paper ever published. It is also the first work on the mission press other than letter-heads. The paper will be issued monthly for the present."

Small as this paper is, we have not read it, but we are able to say that typographically it is excellent. From the one illustration that it contains we judge there is an article on our Moro hospital at Zamboanga. The letter-press impresses us as a cross between American shorthand and Syriac, with a leaning in favor of the latter. However that may be, it is significant of the many ways in which a backward people may be aided by missionary endeavor.

ON August 19th there was called to his rest and reward one of the leading Churchmen of the Middle

**Linden H.
Morehouse—
Churchman**

West, at the age of seventy-three years. The name of Linden H. Morehouse was perhaps better known a decade ago than it is to-day. This in part because his son, the editor of *The Living Church*, was taking a greater place in the councils of the Church, and in part because failing health and infirmity held him closer to the center where his life-work had been done. Yet, few men in any generation have served the Church more loyally, continuously, or in more practical ways than did he. Fifty years ago, as a young commission merchant in Milwaukee, he threw himself into the Church's work, assisting Bishop Armitage in the establishment of All Saints' Cathedral, becoming the superintendent of its Sunday-school

and a vestryman of the parish. The lack of proper lesson material and periodical literature for children led Mr. Morehouse to begin the publication, in 1870, of *The Young Churchman*. For some years this was a labor of love, done at odd times in his home with the assistance of the family, but out of it grew The Young Churchman Company of to-day, with its important publishing business and its influential periodical, *The Living Church*. That which the father began the son carries forward.

Mr. Morehouse had "a genius for friendship." His genial and somewhat quizzical smile was the sign of a character which won wide acquaintance and made strong friendships throughout the Church. Above all else he was a devoted Churchman, and consecrated his talents of every sort as completely to the service of Christ and His Church as did priest at the altar.

Such lives are rare and precious. The Editor is only one of thousands who count the memory of Mr. Morehouse's lifelong friendship among their cherished possessions.

NO problem could be more puzzling and disheartening than that presented by conditions in Mexico. As we write

Mexico

there is little likelihood of immediate improvement. It would seem that our own government, with the very highest of intentions and purposes, has not, by what it has done in the past, really helped toward a solution. The utmost we can claim is the virtue of having been patient (which, as a virtue, has its definite limitations) and having tried many expedients.

Just at present it seems that General Carranza may make good his claim of conquest. It remains to be seen whether in the hands of a man so narrow, obstinate and egotistical

the pacification of the country and the erection of a stable government is possible. Meanwhile ninety-nine per cent. of the helpless, hopeless people of our neighbor nation suffer hardship even unto death, while one per cent. struggle for a chance to loot the public treasury. We have not wanted to believe this. We have hoped that the protestations of the revolutionists, as they went through their manifold revolutions were sincere, and that a strong man might arise. But the hope grows daily more dim and distant. Whatever temporary adjustment may be made on the basis of Carranza's sovereignty, we personally have little hope of any good result for Mexico until a helping hand is extended by her neighbors and well-wishers.

We also believe that the majority of the people of Mexico have altered their opinion concerning the situation and its cure. A year or two ago intervention of any sort would have met with unanimous opposition. To-day there are thousands who secretly but earnestly appeal to the few Americans still remaining in Mexico, saying, "Señor, tell the Americans to come and save us; they cannot arrive too soon!"

Meanwhile everything in Mexico—and conspicuously the missionary work—languishes and dies. Yet missions only wait their opportunity of beneficent service. The chance is coming, and it will be a great one; the new Mexico will need, and we believe will welcome, every helping hand which can be stretched out. Especially must we co-operate in developing in our sister republic the educated citizenship which will make the existence of a settled government a possibility. Mexico, a nation of princes and peons, has yet to raise up its middle class—that class which is the backbone of every popular government and the only stable element in national existence.

TWO great movements will be under way this winter, designed to stimulate and strengthen the life of the Church. The

**Prayer for
Success of
Conventions** Laymen's Missionary Movement campaign will give an impetus to

Christian service, while it is the aim of the Nation-Wide Preaching Mission to deepen Christian character. These two are by no means rivals, but co-partners in a great enterprise. The success of either must work for the success of the other, and neither can succeed except the conscience of the Church be awakened. Therefore it is that with earnest sincerity the leaders in both these movements are bidding the faithful to prayer, and urging that specific petitions be made for the success of the work undertaken.

We all frankly admit that we pray far too little; that we depend too much upon the arm of flesh and the power of organization. Yet ready as we are to admit this, we are slow to correct it. Will not the clergy and leaders among our laymen make plans to enlist this power in behalf of a great need?

DEEP and sincere concern has been expressed because of the action of the Board at its May meeting in passing a

**The Board and
the Panama
Congress** resolution to participate in the Congress on Christian Work in

Latin-America—the title now used for the gathering previously called the Panama Conference.

The reasons given for adversely criticising the Board's action have varied according to the point of view of the objector. There has been (1) the legal reason: the statement that the Board is incompetent to act in the matter either (a) because the General Convention has adversely ruled, or

(b) because participation in the conference and the election of delegates should be the act of the several organized districts representing our work in Latin-America. There has been (2) the ecclesiastical reason: (a) that by participating in a conference concerning territory wherein the Church of Rome was supposed to have pre-empted the ground, we were guilty of an unfriendly act toward that Communion; and (b) that by conferring with Christians of Protestant denominations we were putting ourselves on the same footing with them and practically denying the Catholic character of the Church. There is (3) the diplomatic reason: it has been suggested that such a Congress smacks of condescension, and approaches the South American problem in a way which would be offensive to the sensibilities of the peoples inhabiting that country. And there is (4) the fear of entangling alliances. It has been taken for granted that the purpose of the Congress is to set about practical plans of co-operation and co-ordination between and among all those who take part in it, and that in some measure any who do so take part are committing themselves in advance to such plans as: delimitation of territory, union schools and colleges, inter-denominational text-books and the interchange of communicants.

In view of this forbidding array of possible objections—to which catalogue many more might be added—it is not strange that printed protest has raised considerable personal apprehension among loyal Churchmen and supporters of the work committed to the Board. Interested and anxious, because they care for the missionary work, they have a right to be reassured and to have the situation made clear to them. For on the whole the objections which many find against the Congress are not imaginary, but do represent real difficulties which make the task of such a gathering a

delicate and difficult one, particularly for a Christian body like our own. The Board manifested a sense of this fact in passing a qualified resolution at its May meeting. It will be for the Board at its October meeting to decide whether the conditions upon which it based its promise to elect delegates have been satisfactorily fulfilled, and also whether the advantages to be gained and the service rendered by participation are such as will offset the difficulties involved; but at least some of the prevailing misapprehensions would be removed in advance by a careful study of the following statement made by the promoters of the Congress, and setting forth its purpose and spirit.

THE PURPOSE OF THE CONGRESS

"Realizing the ever-increasing interdependence of the civilizations of the world, and especially those of North and Latin-America, as well as of the continent of Europe, the Congress at Panama has been called for the purposes:

"First—To obtain a more accurate mutual knowledge of the history, resources, achievements and ideals of the peoples so closely associated in their business and social life.

"Second—To reveal the fact that these countries may mutually serve one another by contributing the best in their civilizations to each other's life.

"Third—To discover and devise means to correct such defects and weaknesses in character as may be hindering the growth of those nations.

"Fourth—To unite in a common purpose to strengthen the moral, social and religious forces that are now working for the betterment of these countries, and to create the desire for these things where absent.

"Fifth—To discover the under-

lying principles upon which true national prosperity and stability depend, and to consider ways and means by which these principles may be put in action and made effective."

THE SPIRIT OF THE CONGRESS

"This Committee strongly recommends that those who are making arrangements for the Panama Congress, as well as all writers and speakers at the Congress, bear in mind that, if the best and most lasting results are to be obtained, while frankly facing moral and spiritual conditions which call for missionary work in Latin-America, and while presenting the Gospel which we hold as the only adequate solution of the problems which those conditions present, it shall be the purpose of the Panama Congress to recognize all the elements of truth and goodness in any form of religious faith. Our approach to the people shall be neither critical nor antagonistic, but inspired by the teachings and example of Christ and that charity which thinketh no evil, and rejoiceth not in iniquity but rejoiceth in the truth.

"In the matter of Christian service, we will welcome the co-operation of any who are willing to co-operate in any part of the Christian program. We should not demand union with us in all our work as the condition of accepting allies for any part of it.

"All communions or organizations which accept Jesus Christ as Divine Saviour and Lord, and the Holy Scriptures of the Old and New Testament as the Revealed Word of God, and whose purpose is to make the will of Christ prevail in Latin-America, are cordially invited to participate in the Panama Congress, and will be heartily welcomed."

IT was a very dramatic, and rather a tragic scene which took place two Sundays ago in Plymouth Church, Brooklyn, where

**A Stimulating
Confession** Dr. Newell Dwight Hillis spoke from

the former pulpit of Henry Ward Beecher. Dr. Hillis is widely and favorably known as a preacher and lecturer. He is one of those who would be ranked as standing high in the ministry. It seems, however, that he has become involved in some unfortunate financial transactions, which, altogether without suspicion of dishonesty on his part, have wrought injury to himself and others. Adverse criticism has been made against him, and in reply, on Sunday morning, September 19th, he spoke out frankly, as a Christian man, acknowledging that he had been led away from the spiritual tasks of the ministry by a desire for wealth and power. He proclaimed himself ready and eager, by the surrender of such wealth as he had accumulated, to make good the loss which had occurred through him, and to return to his old ideals of the Christian ministry.

It is not so much because of the dramatic quality of his act that we advert to it here, as because in making his public confession he spoke true words of high idealism concerning the real work of the ministry which should be known and read of many, for they open a door into the very heart of Christian service. He said:

"For several years I have been increasingly disturbed lest my little influence upon some students and young ministers was far from my ideal. I have feared lest I was biasing them toward the lecture platform, public life, and prosperity, instead of toward obscure, gentle, tender, Christ-like service. To them I owe this state-

ment: Often I have loved my books more than the poor; I have loved position and office and honor, and sometimes I have thought of my own interest, when every drop of my blood and every ounce of my strength and every thought of my mind belonged to our schools, to the sick, to the friendless, to the poor, and to the boys and girls, with their eager and hungry minds.

"Often I have taken honors when I should have chosen solitude and dwelt apart and listened to the voice of God and tried to be a true prophet of God to you. For several years I have had a growing conviction that a minister has no right to make money, and does his best work without it.

"If, therefore, there is anywhere in this wide land a noble boy who has done me the honor to read my books or sermons, or to listen to my lectures, and who has come to cherish a secular idea of the Christian ministry, let me say to him that I deplore my own influence; that my deepest thought is that there are home missionaries and foreign missionaries and social settlers and neighborhood visitors whose shoe latches I am not worthy to stoop down and unloose.

"At best, the longest life is short—all too short for the noblest of tasks, that of the Christian ministry. Great is the influence of the law and medicine; wonderful the task of the jurist and the statesman; marvelous the power of the press; great also the opportunity of the merchant and the manufacturer who feed the people and clothe the people. But nothing can be higher than the call to shepherd Christ's poor and weak, and happy the minister who has never secularized his sacred calling and who at the end of his life is able to say: 'Behold, these are the sheep that thou gavest me, and not one of them is lost.'"

THE SANCTUARY OF MISSIONS

A GREEK PEACE PRAYER

O THOU that makest war to cease in all the world, In accordance with thine ancient name, we beseech thee Make war and tumult now to cease. From the murmur and subtlety of suspicion with which we vex one another
Give us rest.
Make a new beginning,
And mingle again the kindred of the nations in the alchemy of Love.
And with some finer essence of forbearance and forgiveness
Temper our mind.

—Aristophanes.

THANKSGIVINGS

WE thank Thee—
For the generous gifts of Thy Church which have lifted the burden from our mission work. (Page 663.)

O Lord, our Heavenly Father, ruler of heaven and earth, who hast opened our eyes in these latter days more fully to discern Thy love for all mankind; we praise Thy name for the bountiful offerings of Thy Church; and we pray Thee that abounding more and more in prayer and labors, we may help to hasten the time when the knowledge of Thee shall cover the earth as the waters cover the sea. In Christ's name we ask it. Amen.

For the noble Christian service rendered by our American churches in Europe. (Page 702.)

For all hospitals and dispensaries, which by their ministry of mercy preach the gospel of the Healing Christ among the sick and suffering. (Pages 693 and 697.)

For the planting of Thy Church in America, and for the devotion and sacrifice of that earlier day. (Pages 685 and 709.)

INTERCESSIONS

WE pray Thee—
That the Board of Missions may be wisely guided in the deliberations of its October meeting.

For the Bishop of the Philippine Islands and all who labor with him. (Page 672.)

That it may please Thee to cheer and encourage our missionaries in China in their great and lonely work. (Page 688.)

To bless especially the labors of Thy devoted servants who plant and strengthen the Church in the home land.

For the Christian leaders of the New South, and those in behalf of whom they labor. (Pages 683 and 697.)

That, recognizing the world's great need, Churchmen of wealth may realize their responsibility and opportunity. (Page 696.)

Richly to bless the efforts being made this winter to inspire Thy Church with righteousness and zeal. (Page 668.)

PRAYERS

For Missions at Home

O GOD of the nations, we ask thy blessing upon the people of this, our land; may all those who are gathered within our borders learn to acknowledge thee as their Ruler and Guide, and to speak of thy glory and salvation. Bless those who labor for the upbuilding of thy Kingdom, that in the spirit of love and power they may lead men out of darkness into the light of thy truth; and grant, O Lord, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations; through Jesus Christ our Lord. *Amen.*

For a Rightful Peace

O ALMIGHTY GOD, the refuge of all those who put their trust in thee; we turn to thee in this time of trouble: Direct the course of this world, we humbly beseech thee, in accordance with thy holy will; take away whatsoever hinders the nations from unity and concord; prosper all counsels which make for the restoration of a rightful and abiding peace. This we ask for thy mercy's sake, through Jesus Christ, our Lord. *Amen.*



PANORAMIC VIEW OF PART OF

KALINGA*

By the Right Rev. C. H. Brent, D. D., Bishop of the Philippine Islands

THE scene as it is spread before me is romantic and picturesque, even to an eye accustomed as mine is to primitive peoples and their habitat.

This town, Lubuagan, the Kalinga capital, numbers 3,000 people and is situated on a mountainside rich in springs, which irrigate the rice sementeras that terrace the slopes. I am sitting in front of the headquarters of the Government. Facing the Governor of the Mountain Province and the Governor of

Kalinga are the presidentes and other representatives of the forty-one districts of Kalinga—some 250 in all. A monthly conference is in session, and questions of state are being solemnly discussed. The participants are squatting on the plaza in a semi-circle, the front row composed of presidentes holding silver-headed canes as their badge of office; behind them the lesser lights. The Kalinga is a tall, well-built man with long black hair and strong features. In some there is a Moro strain which can be traced to a group of Moros being brought from Mindanao some three generations ago. Their clothing, and an occasional

* An Ibinag word meaning "enemy," given to the hill-people by the people of the lowlands. The name has been accepted by the tribe who bear it. Counting the Moros, the total uncivilized people of the Philippines number something more than a million.



UBUAGAN, KALINGA SUB-PROVINCE

word, show Moro influence. A curious blending of reds and yellows, here and there the blue coat and polished buttons of a venerable army tunic, brass neck and arm ornaments, ear-plugs, all adorn the leaders of 85,000 people whose men are warriors by tradition and preference. Looking over their heads I see the school-boys going through setting-up exercises on the terrace below, beyond them the native constabulary drilling, in the near distance the gentle green of the young rice running to the edge of the plateau, women with four or five earthen pots of water balanced on their heads going swiftly and gracefully to and from the springs, and in the far distance, across the deep valley of the Chico River, rise the steep, high peaks—some of them sharp as a dagger—of the Eastern Range.

My immediate interest is that today on this spot, in what is going on before me, I see America measuring

her wisdom and strength with the problem of primitive man, and doing it to her credit.

It is affirmed by those who would discount the problem of the wild man and the Moro, that it is only a decimal of the whole Philippine question. That is true, but it is an important and human decimal, covering a quarter or more of the entire territory of the Islands, and a tenth of the population. A short time ago I asked a prominent Japanese what progress was being made in Formosa among the hill-tribes, who are closely allied to those of the Philippine. He replied, "very good since we introduced the live electric wire defences!" The method is forcible, and I should judge saves a lot of bother.

A brief period has elapsed since Kalinga was a savage district whose code was an eye for an eye, a tooth for a tooth. Head-hunting was a common pursuit. It was unsafe for

a man to move out of his own rancheria unless he was armed. Eleven years ago I passed through yonder valley with a group of Bangad men armed with spears and aliwa (battle-axes) and shields. They were urgent that we should join forces with them in a raid upon Lubuagan. This morning the representatives of the two towns sit amicably side by side considering problems of common interest. The present Governor, who describes himself as having been educated in the "University of hard knocks," does credit to his university. He has that habit of industry, practical ability and common sense which can be earned only by rough experience. When he first came to Kalinga he set to work to discover the principles lying behind the existing government, that he might convert such as were sound at the core and supersede those which were pernicious or outworn. He found that the Kalinga unit was the rancheria, of which there are 275 in the Province. Two things were immediately obvious. First, the rancheria must be held responsible for the conduct of the individual, and second, the rancheria should be reached through the baknang,* or the natural leaders in each community. These two principles were put into effect with encouraging results. The Province is divided into districts, each with its presidente, who receives from one to four pesos a month and is held responsible for the behavior of his cabecillas and their people. Responsibility not in excess of present capacity, and imposed with due regard for personal fitness, is the best tutor there is. The Kalinga in the past five years has been rising to it. He is not by any means a finished product, but he is learning the meaning of order, is increasingly ready to talk out rather than to fight out his differences, is responding to

industrial training, and is in a fair way to develop his country to the utmost. He has abundant virility. As you go north through the hill country the people seem to improve in physique and characteristics, the Kalingas in many ways outrivalling their fellows in attractiveness.

The questions to be considered were outlined last night and talked over by the cabecillas informally. This morning they are being taken up one by one: the approaching visit of the Governor General; the laziness of three baknangs who for two years have not worked out their road-tax, and who were made the cynosure of the assembly by having the finger of scorn pointed at them—one, however, was partially excused because, as his scarred arm and leg testified, a recent struggle with a crocodile had left him maimed; the need of contributing to public improvements by working on the roads fifteen days this year, by planting trees—each man twenty,—by improved irrigation; the iniquity of a town which has for the fourth time in the year allowed a case of spearing, this time a young girl and a woman being victims; the need of executing proper documents when cattle change hands; the desirability of using passes when Kalingas go on long journeys; the question of schooling; the shame of a town that is deterred from a head-hunting expedition only because the omens are unfavorable. An opportunity to present complaints was given. Not many were made, but among them were those which were musty with age, showing that the Kalinga does not forget. Such questions, running back it may be a generation or more, have to be treated with patience and seriousness. They are always cropping up. By night the conference will be over and the representatives on their way home.

Among the conferees is Bakidan,

* Boss.



ONE OF THE VILLAGES THAT GO TO MAKE UP LUBUAGAN

presidente of Buaya, a silent, brave, fine-featured man, who stood between Commissioner Worcester and death on the occasion of the latter's first visit to Buaya. No white man had ever before ventured there, and all night Bakidan sat in front of his house, aliwa in hand, ready to strike the first man who ventured to attack the visitor. Bakidan has just shown his unqualified approval of me by presenting to me a choice stick of home-made chewing tobacco!

Lubuagan is the most progressive town in these mountains. It is clean, which is a rare communal virtue in Igorotdom. The water is cleverly conducted through stone water-ways into troughs, where are seen women washing themselves, their babies and their clothes. Just beyond is a swimming-pool where boys splash and play. The school of fifty boys from different towns is almost exclusively industrial. The pupils make and temper their own tools, adzes, chisels, hammers, planes—nearly everything but files. The

forges are always busy, and when a boy leaves school he carries with him his well-selected tool-chest, his own handiwork. The dormitory, rice-house, and other school buildings were built by the boys themselves. They have their own garden with good vegetables in it. If here and there a boy shows marked ability and capacity for leadership, special provision is made for his literary education. The training of girls has not yet been taken in hand, but when it is it will be along the same sensible lines. The system is not academic. Children are taught how to do things by doing them; how to shape and temper steel by making an adze or hammer; how to economize by using a chisel as a blade for a plane; how to do carpentry by building a house. As a result, the young workmen are not dilettante. There is only one other place I know in the Philippine Islands where the same system is in vogue, and with the same encouraging results—in Sagada under the Rev. J. A. Staunton, Jr.

Justice is a communal affair, as it should be. Though not all Kalingas are good men by any means, there is a fair progressive majority in each district. The criminal is apprehended by his own rancheria, and when he stands so convicted he is not likely to flee from justice, but presents himself to the central authorities ready to take his medicine at such time as he is wanted. The jail in Lubuagan is not a place of bolts and bars, nor has it warders and turnkeys. The prisoners sleep and eat in it. The balance of time they, without guard, do the work that is assigned them, terraplaining, cutting stone, weeding the plaza, as the case may be.

The Kalingas have good rice territory and reap two crops a year. This enables them to sell a considerable amount to people higher up in the valley who are less fortunate in their sementeras and less industrious. When I first passed through these parts natives would not dare to travel any distance though armed. Now they move freely along the trails, as far as to the Cagayan valley northward and two hundred miles south, seeking work or selling produce. The explanation is to be found in the organizing ability, the unifying influence and disinterested service of the wild people by Dean C. Worcester, whose asperities, which have been broadly advertised, cannot invalidate the enduring value of his work. Governor W. G. Hale, of Kalinga, is one of many Americans in the Philippines whose labors will never be widely known in history but who belong to that sturdy, pioneer, uncompromising type of man, who by hidden service in rough conditions makes the history of a country progressive.

As we were making our way over the trails of this country—such trails as would be hard to excel—it was remarked that some monument

ought to be raised to the men who built them—Fox, Knabe, Muller and the rest. Upon this work hangs the order and progress of the mountain people.

The question that arises in my mind is what will happen to these hill people if less experienced men, less robust, less single-minded than those who have been laying foundations, succeed to the task? The natives are as yet unresponsive to any but a strong, and even arbitrary hand. One-man government, with the check and balance of a provincial board, composed of the Governor and other chief officials of the Mountain Province is the best for the present stage. If the Filipinos are ever to rule and develop the mountain people, it can only be after picked men have had long training on the spot. At present there are none. To give a man position because he is a creditable, or even able person, without regard to whether or not he has qualified for a highly responsible and difficult work by long and loyal apprenticeship, is a dangerous business. In any such process of development the system of understudy should prevail. Each understudy ought to be given a chance to make good through years of stability and hard work. His ability to succeed as an understudy will determine his ability to assume the place of first in command. This is the approved method in the business world. Why should it be different in government?

WHEN Mr. Eddy was preaching in Pekin, and spoke of the Bible as the very Word of God, containing the message of salvation, a rich Chinaman in the audience was so impressed with what he heard that he said: "I will buy two thousand of these Bibles and send them to my friends." And he did so, though they cost him \$2,000.



HYDRAULIC GOLD MINE AT HAPPY CAMP

HAPPY CAMP

By the Rev. John J. Cowan

HAPPY CAMP used to be uproariously happy, but that was in the good old days when an ounce of salt brought an ounce of gold, and apples sold for a dollar apiece; when thousands of dollars in good "dust" were handed over the bar of Cuhady's Hotel to be liquidated on demand.

Situated on the banks of the Klamath River, eighty miles from the nearest railway, amid ravishing mountain scenery, civilization and progress has passed it by, so that to-day I doubt if there can be a more abjectly pitiable hamlet on this broad continent than Happy Camp.

After a two and a half days' journey from Yreka, where the missionary keeps his few belongings, he was told to dump his baggage at the door of Cuhady's Hotel, now in the possession of half-breed Indians. The supper bell—a steel triangle pounded by an iron bar—summoned the hungry

neighborhood to put their feet under the table. The company was surely the most heterogeneous conglomeration of racial complexities to be found anywhere west of Suez. Five half-breed Indians, a Bogotan from Colombia, two miners from gallant little Serbia, a Chinaman and a negro—and, of course, the missionary, who is suspected of being Irish, accused of being Scotch and charged with being English.

It was no trouble at all to arrange a service. Two years had elapsed since the last opportunity to come together for "meeting," when the Rev. J. E. Shea passed through Happy Camp on his way to the Hoopa Reservation. The little schoolhouse was crowded with a cosmopolitan congregation such as could scarcely gather at Ellis Island, for the ancestors of many of the people came from the other direction, via the Pacific. The place of honor near the preacher was appropriated by very



THE KLAMATH RIVER NEAR HAPPY CAMP

attentive quadrupeds who evidently expected a dogmatic discourse.

Happy Camp is but one of many small settlements in Northern California, each with its distinguishing peculiarities, each with its own code of ethics, few recognizing any obligation to State or nation; they have simply been passed over by both, and, alas! neglected by the Church. Therein lies the explanation of a low moral condition which in such cases is apt to take the line of least resistance. No religious work of any sort is being done in Happy Camp region, nor is there likely to be until the Church comes to the rescue, for the people are abjectly poor, and traveling is expensive in this difficult country.

In the old days the miners owned the gold they took from the moun-

tains; to-day they hire out as laborers to corporations controlled in Boston, New York and San Francisco, which see to it that no more money than is necessary for running expenses is left in the district.

In such surroundings hundreds of children are growing up in what is practically heathenism—an ugly word in Christian America; yet a yearly religious service is not likely to remove the stigma; it but quickens the yearning for more. Shall they be denied the benefits of Church and parson because they lack a few dollars? Are there not members of the above-mentioned corporations who feel the debt they owe to the souls of their laborers in Happy Camp and parts adjacent, who will donate as much to the monthly traveling expenses of the missionary to Happy Camp as they spend in gasoline and lubrication for a month's pleasure?



SCENE ON THE TRAIL



JUNCTION CITY, COLORADO

AMONG THE COAL-MINERS OF COLORADO

By the Rev. Benjamin Bean

SCATTERED through the mountains of Colorado are many communities like the little town of Junction City, which appears in the above picture; some are larger, some smaller; all more or less destitute of human interest, social life and religious opportunity. The coal company brings in men, with their wives and children, to work its mines. Year after year passes without a Christian service of any kind, or so much as a hint of religious instruction. Except for some lingering knowledge in the minds of the parents, the children hear as little of Christianity as though they had been born in the heart of China. Is it strange that in such communities moral standards are low and the animal instinct prevails?

I held the first service in Junction City not long ago, in one of the queer little shacks shown in the accompanying picture. The condition here is typical of the numerous mining camps contained within the borders of my mission field. This spring the bishop listened to my appeal and, out of the very small allowance given him for the vast amount of work to be accomplished, he gave me the help of a student to visit these little camps where no services were ever held.

The response has been immediate and pathetic, for the isolation and loneliness are profound.

But, some will ask, are not these miners what is commonly called foreigners? They surely are! Hence their need of a missionary, for they are even more forlorn than natives would be. Indeed, we have a foreign



IN THE CENTER BUILDING THE SERVICE WAS HELD



A nearer view of the residences

mission field quite as difficult, with hardships as great, as any in the world. Drives of forty or fifty miles a day, with two or three services, are not unusual. There is heat and there is cold, even in mid-July. Mr. Stowe,

the young man who is so splendidly helping me, declares that he froze two fingers last Sunday on our way home from Oak Creek. Well, it certainly can get cold among these mountains at any time of the year!

Our paths do not always lie in easy places. We creep along the mountain-side where a false step or a slight accident would hurl us over a precipice. Sometimes it is so dark that we can only trust in the Almighty, and hope that we have duly repented us of our sins and that the horses will behave themselves *this* time also. Of course it is reassuring to know that last week a party of six, driving along this road, went over the embankment, falling sixty feet and breaking only a few bones!

So we go about this little mission field, which the bishop has entrusted to me, and which has more square miles than New Hampshire, doing our best to lay foundations, so that when more funds are available and more men come into the field they will at least find something whereon to build.

OUR ANCHORAGE AT ANCHORAGE

ANCHORAGE is Alaska's youngest town. It has grown up suddenly on the southern coast in the neighborhood of Seward and Valdez, because that locality has been selected by the Government as the southern terminus of the projected

railroad into the interior of Alaska.

The Rev. E. H. Moloney, our missionary at Valdez, has visited Anchorage twice. He found about 3,000 people in the camp just outside of the townsite. Now that the sale of lots has been completed the camp is in all



Government hospital, library and social hall and temporary camp



AUCTION SALE OF LOTS ON NEW TOWN-SITE
Taken at the moment when the first lot was sold for \$825

probability broken up, and most of the people have moved into the town. As Mr. Moloney says, the situation is entirely unique, even for Alaska. Anchorage does not represent a stampede to new gold-diggings. There is every assurance that it is to be no temporary camp, but a permanent town of great importance. At present, next to Juneau, the capital, it is the busiest and most promising place in the whole country.

On one of his visits Mr. Moloney secured two excellent corner lots as the site for a future church. With the help of some loyal Church people who have gone into Anchorage the money was raised to pay for them. The next step should be the erection of a simple building to serve as a reading-room six days in the week and a church on Sundays. Briefly, what is needed is another "Red Dragon."

Many people know what splendid work the Red Dragon at Cordova has accomplished. One reason for this was its erection early in the history of the town. Tradition has it that Bishop Rowe reached Cordova in advance of a number of men representing saloon interests. He coralled all the lumber supply, secured a site, and had the Red Dragon open and at work before a single saloon was ready for business. Here is another opportunity for similar enterprise if the

\$2500 necessary to erect the building can be speedily secured. Undoubtedly the American Church Building Fund Commission will make a generous gift toward the project, but other help will be needed. Writing on July 18th, Mr. Moloney says:

"This morning I had a funeral of an 'old timer' 16 years isolated in the interior. Last week, I had the wedding of a young couple, the man being a civil engineer employed by the Government. We began the first Sunday-school of Anchorage this morning; twelve children were present, but it will grow, many more being here."



The "rector" cooking his dinner



OUR YOUNG PEOPLE GATHERED IN THE GYMNASIUM



SOME OF OUR GIRLS

WHERE WE FOUND THE MILL-FOLK

In 1899 the Rev. Churchill Satterlee, son of the late Bishop of Washington, who as a missionary in the district of Asheville, had been largely instrumental in introducing the mountaineers to the Church and the Church to the mountaineers, removed to Columbia, S. C., and began a constructive Christian work. He found there his mountaineer friends in the second stage of their development, working as mill hands in the town. The story which follows is of the work which he began. There are few places in our country where character is more thoroughly "in the making" than in the mill towns of the new South. Large communities will be influenced in the future by what happens there to-day. The Church would lack vision and fail in duty did she not earnestly strive to minister in these nerve centers of our national life.

IN the extreme southern section of the city of Columbia, S. C., and extending out into the surrounding country, is a population of about 8,000 men, women and children. All the men, many of the women, and most of the children of twelve years old and upward earn a livelihood in the five great cotton mills in this vicinity. Around each mill a village has grown up bearing its name: Olympia, Granby, Palmetto, Capital City and Richland. Olympia—the largest cotton mill under one roof in the world—and Granby have the most operatives, and therefore the greater part of the welfare work and all of the churches are located in these two villages. The company which owns the mills maintains a dispensary

and buildings devoted to the work of the Young Men's and Women's Christian Associations. There are also Methodist, Baptist and Lutheran churches. All these are doing good work, but it is of the various activities connected with Trinity Mission, Olympia, that we would speak here.

Our Church was the pioneer in this field. When the late Churchill Satterlee was rector of Trinity Church, Columbia, his heart was stirred by the needs of the workers, largely recruited from the mountain districts, in these huge hives. The change from the freedom of outdoor life was disastrous alike to body, soul and mind, and it fell hardest of all on the children. Mr. Satterlee gathered them around him in Sunday-school and

church and laid the foundation for all the welfare work that has since wrought some small alleviation of their lot. Five years after Mr. Satterlee's untimely death the work was taken up by the Rev. Wilmer S. Paynor, under whose efficient administration, largely aided by Mrs. Paynor, it has grown religiously, socially and educationally, to the great benefit of the community.

Work

Of the educational work, perhaps the best example is the night school. Nine years ago the pastor of the Lutheran Church in Columbia realized the need of education for those whose days were occupied in bread-winning, and opened a night school in his own home, taught by himself and his wife. It grew rapidly. After two years' time, the city decided to take charge of the school, and the mill offered the building, heat and lights. It is now about nine years old, employs eight teachers and has an enrollment of over 200. The school is in session three evenings a week and although the time is short, much is accomplished. Many of the boys and girls have left the mill to enter upon work elsewhere. Some have gone to college, some have entered hospitals for training as nurses, some have taken business courses and are now doing office work, while others are employed in other activities. For the past year and a half, Mr. Paynor has been serving as principal of the school, and under his guidance it is doing a splendid work.

On Wednesday afternoons a sewing school is held, taught by Mrs. Paynor and six assistants. The average attendance is about forty. Most of the children come unable to thread a needle or use a thimble, and in a short time do most creditable work on bags, towels or aprons. On Thursday afternoons the mothers gather and spend an hour or two in

social chat and quilting. Before dispersing they are served with coffee or tea and crackers. Saturday afternoons are given up to a cooking school, to which all the girls of the village are invited. Here they are taught to set a table, prepare and serve many wholesome dishes. After the lesson is over interesting stories are told and indoor or outdoor games are played as the weather permits.

Play

Open house is held on Saturday nights for the young people. The large hall and two adjoining rooms furnish ample space for these gatherings. It would make your heart rejoice to see between sixty and one hundred of our young people enter so fully into the games after five and a half eleven-hour days in the mills. They are normal beings and demand recreation of some kind. Their houses are too small for entertainment, and the Mission House is the only place open to them for wholesome pleasure. The young men may gather at the Y. M. C. A. building, and until the Y. W. C. A. building was closed it was open to the young girls; here alone can they meet together regularly. They are hungry for good literature as well as amusement, and often slip away from the crowd on Saturday nights and haunt the magazine table. More books are needed; the library has many good ones, but books that will interest boys and girls are in great demand. Owing to the shutting down of the welfare work at the mills, the young people are depending on the Mission House in increasing numbers for wholesome recreation.

Worship

There is a celebration of the Holy Communion on the second Sunday in the month, with morning prayer. Evening prayer is said on the remaining Sundays and on Wednesday

evenings. The Sunday-school meets every Sunday and is doing a splendid work. There are but one or two of its members of sufficient age who have not yet been confirmed. On Sunday afternoons a meeting for Bible study, made up of young people from all the churches, is conducted by Mrs. Paynor.

The Result

Some may ask "Is the work worth while?" Assuredly yes! Apart from the influence of the religious side of the work, association with men and

women of culture and refinement uplifts the people, especially the young. By reading and study they have their horizon broadened and secure a vision of a larger work for them to do. The sewing and cooking schools train the girls for their future home life, and the social gatherings teach both boys and girls to enjoy themselves under wholesome restraint. Now that the welfare work at the mills has been diminished because of financial conditions caused by the war in Europe, our opportunity is the greater. But in order to take advantage of it help is needed.

AT OUR CHURCH'S CRADLE

Every American child knows that Jamestown Island is the cradle of Anglo-Saxon life, liberty and religion in our country. Here, too, is the cradle of our own American Church. We were forcibly reminded of this by an offering recently received for missionary work among Indians. In itself the amount was small but its significance was great, for it had been taken at a memorial service held on Jamestown Island, of which the rector of Old Bruton Church, Williamsburg, who conducted the service, sends the following account:

MORE than three hundred years ago the Rev. Robt. Hunt, of sacred memory to all Churchmen, preferring "the service of God in so good a voyage to every thought of ease at home," landed with the colonists at Jamestown Island, May 13th, 1607. Capt. John Smith leaves an account of the services that were held from the first with an old sail stretched to protect the congregation from the weather, and with a crude bar nailed between two trees for a pulpit. "We all received from him (the Rev. Robt. Hunt) the Holy Communion together as a pledge of reconciliation for we all loved him for his exceeding goodness." The first Communion was celebrated on the third Sunday after Trinity.

Bruton Parish Church, Williamsburg, was the successor of the Jamestown Church as the Court Church of Colonial Virginia, the inheritor of the Jamestown traditions, and is still possessed of the old Jamestown Communion silver. On the third Sunday

after Trinity this year the Rector of Bruton took the old silver to Jamestown Island, and there in the open held a memorial service with rustic rail and crude bar nailed between two trees. The Island is almost as devoid of inhabitants to-day as when the first settlers made their venture of faith, a planting which under God's blessing has taken root and filled the land. The congregation, small but earnest, came from the country-side, from Williamsburg and from Richmond. The address was historical in its nature, based upon the message of comfort for the early settlers contained in the epistle for the day, a message no less valid for us after the flight of centuries; a word to them that are far off and to them that are nigh, for we are all one, knit together in one communion and fellowship in the mystical body of His son. The Church's faith of universal application and perennial freshness can but supersede the fads of the hour. The offering was for work among Indians.



THE ENTRANCE TO THE PRIORY SCHOOL

THE CATHEDRAL AS A CENTRE OF MISSIONARY WORK

By Florence E. M. Hancock

A CENTER of strength, of spiritual power, a focus of energy, a radiating point of help and blessing to mind and soul and body, the very hearthstone of the Church's family—such is the ideal bishop's church—the cathedral.

Never have I seen this ideal so closely approximated as it is in Honolulu, where the stately cathedral, with its massive tower and fine equipment, gives one that impression of strength and solidity which an investigation of the splendid work that is being carried on here bears out most amply.

The Cathedral is not a show place, but a holy place in constant use, whence the daily incense of prayer and praise arise. It is most inspiring, morning and evening, to see the long procession of boys and girls from the Church schools coming for worship,

and to hear their sweet young voices joining in the hymns and responses. On Sundays, in addition to the various regular services for the American congregation, the Hawaiians gather at 9:15 for their celebration of the Lord's Day.

About seven acres surrounding the cathedral are occupied with church buildings, the beautiful Guild Hall and vestry rooms erected in memory of an active and devoted Churchman by his children, St. Peter's Church, the fine new concrete structure completed last November for the Chinese congregation, while the frame church they formerly used is now given over to the Japanese; the Priory, a school for girls (most of whom are Hawaiians), also a fine new building admirably adapted for its use; the Iolani School for boys, where good work is

being done in spite of this fact that the present buildings are old and not well adapted for school purposes; Trinity Mission, where day and night classes are held for Japanese who desire elementary instruction in English; the George B. Cluett Home for Working Girls, the Bishop's splendid new residence, and a number of smaller buildings for various purposes.

At Trinity Mission religious teaching is given in addition to the English. The building is old and does not belong to the Church, but is rented for school purposes. To an outsider the Japanese work would seem to be most important, and worthy of fine equipment, as the Japanese greatly outnumber all other races on the islands, and the spread of Christianity among them will mean much in the future.

The Priory was founded nearly fifty years ago by some sisters of an English order, two of whom still live in a cottage on the Priory grounds. One of them is eighty-five years of age, but is bright and active, with faculties unimpaired, and still able to do the finest of needlework. Many are the Hawaiian women throughout the islands who have been under their care and tuition, and who love them dearly. They have not been actively connected with the school of later years, but their sweet faces are a benediction, and it is a privilege to hear them tell of the stirring events which have taken place in Honolulu while they were quietly following along the path of duty, giving Church training to the girls under their care and fitting them for a useful place in life.

The missionary influences of the Cathedral not only radiate out into different parts of the city, as well as into the other islands, but they furnish a new outlook to many a Churchman and Churchwoman from afar, who gather inspiration from the splendid work which is being done and from the earnestness and devotion of the work-

ers, realizing as never before the value and effectiveness of well-conducted missions, and the responsibility which rests upon each Christian to support and to further them.

When Bishop Restarick took charge of the work under the auspices of the American Church the sisters requested him to take over the school, and it is owing to his successful labors that it is now so well housed and in such a flourishing condition. The ages of the girls range from three to twenty-two. Graduates of the Priory are holding positions as teachers, while some are training for nurses and other responsible positions. They look upon the bishop as their beloved friend and most trusted advisor, and often ask his advice regarding the men they wish to marry. One came to him not long ago and said that if he did not approve she would give up her fiancé. She would not give him up for the school or for the sisters, but if the bishop thought best she would do so. When the girls who do not marry go out into the world to earn their own living they have a comfortable home with good influences about them within reach, at moderate cost, in the Cluett Home.

An enthusiastic Churchwoman, who sees untold opportunities for good in the furthering of the work of the Priory, has undertaken the task of raising an endowment of \$50,000 to provide a fund to help some of these girls after they leave the school to fit themselves for self-support.

What the Priory does for the girls, Iolani School does for the boys, but in a different way. All the work connected with the institution is done by the boys themselves, with the aid of a matron and a cook. Their training is most practical, and they are taught to use their hands as well as their heads. Evidence of this is to be seen where they assisted their instructor and spiritual advisor, the Rev. Mr.

Kroll, in the erection of the mission church of St. Mark's, in the Kapahula district of Honolulu; and in addition to this they made the desks for the school-room at this most active mission.

One feature which strikes a northern visitor with great force is that, owing to the incomparable climate of these beautiful islands, it is not necessary to make arrangements for providing heat in any of the church or mission buildings.

Among the missionary influences radiating from the Cathedral is the effective and earnest work of the parish visitor and the deaconess, one of whom is the president of the Woman's Auxiliary in the district, as well as being active in all phases of the parish work; while the other is laboring among the Japanese women, giving herself in loving effort to bring them to a knowledge of Him who is the great uplifter of womanhood.

Visitors to Honolulu cannot fail to be struck with the magnitude of the work which the Church is doing in the islands, and especially the work among the young. Referring to this one day, Bishop Restarick said: "We certainly have plenty of raw material here. For instance, I was talking to my Chinese sexton lately, and I asked him how many children he had. 'One

dozen,' he calmly replied, and this is not at all an unusual number."

In addition to the work carried on among Hawaiians, Chinese and Japanese in connection with this Cathedral, there is the church and settlement work at St. Elizabeth's, where Chinese and Koreans are ministered to; the work at St. Mary's, Moilili, where there are kindergarten and primary classes for Japanese children, and a dispensary, where a thousand patients a month are treated; the mission of St. Mark's, already referred to, which is fast becoming the religious and social center of its neighborhood, and where no restrictions of nationality are imposed. Soul, mind and body are ministered to in this plain but pleasing church, the attractive school, and the useful dispensary in charge of a competent nurse, who has a little helper in the person of a full-blooded Hawaiian girl of ten, who sees that the children line up in order for the nurses' ministrations, weeds out those who may be shamming, helps with the bandages and declares that when she grows up she is going to be a nurse. The Junior Auxiliary of St. Andrew's Hawaiian congregation intend to support a girl at the Priory as a part of their work, and this little would-be nurse is the one who has been chosen.

AT THE CLOSE OF DAY

By the Rev. J. M. B. Gill of Nanking, China

THE quiet hour of twilight has fallen, and on the cool breeze there comes a sort of minor note—the subdued murmur of a great Chinese city, so suggestive of the travail and toil and mystery of the life of these Eastern people. As one sits quietly and yields to the influences of the moment, letting the

events of the dying day pass before the mind's eye, there arises a feeling of quiet, peaceful satisfaction with the work which, in God's providence, he has been given to do; and an assurance of the reality and joy of every work undertaken in His name.

As one thus reviews the day's work, what goes to make up its tale?

First, there was the always fresh inspiration of morning chapel with the day-school pupils; twenty little friends they are, singing with clear, glad voices their morning hymn, and quietly kneeling while the priest returns thanks for the protection of the past night and seeks guidance and blessing for the new day. After the grace there is the quaint exchange of ceremonial bows between priest and pupils before they file out of chapel to begin their day's studies. As one watches them marching out he feels that were this the only opportunity the day should bring the work would be well worth while.

Then comes a little time of quiet with God's Book, with its inevitable inspiration and its blessing of comfort and strength. Now a half hour's ride by 'ricksha along the narrow, surging streets and through the massive gate, tunnelling one hundred and eighty feet through the city wall, and then on through a busy suburb literally teeming with noisy life, then suddenly into the still presence of death. It is a catechumen, a man who in ignorance and weak faith had set his feet in the paths of light, but falling soon into sin was put under discipline, and ere he had seen the justice of his punishment was stricken with tuberculosis and taken hence. There in the humble Chinese home are gathered a number of the Church's children and many heathen neighbors. Advantage is taken of this opportunity to speak quietly to them of the Christian view of death, and our firm hope in the resurrection and the life to come, as contrasted with the hopelessness and dark despair of heathenism.

After a short service a procession is formed: In front the three sons of the dead man clad in white from head to foot, following them the eight bearers with the red coffin, next the two foreign priests and behind the Church people all bearing flowers. This is a marked contrast to the

heathen customs, and so impressed was the father of the dead man with the respect shown his son by the Church that he could not restrain himself, and frequently called out to the curious crowds to "See how believers in Christ honor their dead! If my son were a heathen, there would be no more than two or three of his relatives to escort his body." This no doubt seems strange behavior, but it is not at all unusual; the Chinese make little show of grief on such occasions.

About half a mile out we go, and on the brow of a hill overlooking the majestic city wall and the green lowlands we buried him beside his wife, who, also a catechumen, had died about a year before, and through whose death the husband had been brought to believe. On our return to the home, where according to Chinese etiquette we had tea and sweets, the father told of his son's last day, and how he had confessed his sin and hardness of heart, and clung to the Master's gracious promises of pardon and redemption, and at the end faced death calmly and without fear.

Back to our compound just in time to hurry through lunch and go into school for an hour's teaching. This through with, there is waiting in the guest-room an officer in the Chinese army, a most attractive fellow who has for some time been regularly coming to the Church's services. Here we sit and talk of his country's troubles, which just now are many and serious, and discuss the importance of a Christian foundation for any state that hopes to make real progress or attain to any degree of real stability. But we must leave in the midst of this visit in order to take a class of baptized women for instruction and Bible study. It is slow work, for they are timid and quite bashful about asking or answering questions, and yet seem deeply interested in what one tries to teach them.

Now the time has come for the school boys' physical drill and games—three-quarters of an hour of relaxation and real companionship with a crowd of interesting, active, restless boys. This is always a bright spot in the day. Our guest is an interested spectator; the fashionable call is a Western custom not yet adopted in the East. After the games we renew our talk over the tea-table.

Duty at last calls our military visitor, but the end is not yet. Mr. Li, an enquirer, has come about "a piece of business" which he desires to discuss. This man's father was one of Nanking's most celebrated fortune-tellers, and his son, as filial piety directs, took up his father's calling and is himself a "swang ming ti" (fortune-teller) of no mean reputation. Over a year ago he came under the influence of the Church's message. Naturally of a quick intellect, and having the alertness of mind inevitably developed by such a calling as his, he brought these faculties to bear upon the message of the Gospel, and has to all appearances completely surrendered to his new faith. Such a man needed not to be told that there could be no compromise between his calling and his Christianity. His growing dissatisfaction with his present means of livelihood we have anxiously observed. Now he comes to say that he stands at the parting of the ways. His family consists of himself, wife and three little ones, "five mouths," as the Chinese put it, and they must be fed. He stands before the foreigner as a wayfarer in a strange country before the guide-post at the crossroads. We know that for some months he has, for himself, been quietly seeking some new work; but the "needle in the haystack" is an easy quest compared with the search for a competent living in this crowded country. He has never sought help from the foreigner before, and finding it difficult to talk he has written, in

beautiful Chinese, with its quaint and expressive figures of speech, a statement of his case. In it he says: "As for the five mouths in the home, is it not, if one dies all die, and if one remains all must remain; truly I am as a sheep standing at the mountain's foot, without strength of itself to go up." His mountain is the Mount of the New Life in Christ; can we help him in its ascent? It seems that the Good Shepherd has discovered His lost sheep, and there will be the rejoicing if we His servants can bring him into the fold. Here, as the day is drawing to its close, we are brought up sharply. Our wisdom is not enough for the problem, and we are thrown back upon faith in God's wisdom and love in dealing with His children.

After a long talk he decides to make the break with his old calling, and leaves early the next morning to go up the river in search of some employment which may replace his fortune-telling. His heart is full of fears; the new faith is meeting its first acid test. It seems too bad not to be able to solve his problem for him. To actually see the struggles of a soul, when one fully realizes the obstacles it has to face and the possibilities of failure, is not at all a pleasant thing; it is a most sobering spectacle. With mixed feelings of sadness and hope we see him go.

These are some of the hopes and fears, the joys and sorrows, the problems that come with the dusk and the stars at the end of the day, to those who are privileged to serve as the King's messengers in the far country.



MORE than one-third of the 315,000,000 of India never know from the cradle to the grave what it is to have enough to eat. Over 100,000,000 of them live at the rate of one cent a day per head.



THE COMMUNION SERVICE AT THE FOUR CORNERS

THREE BISHOPS—AND A DEAN—AT THE “FOUR CORNERS”

AT the close of his Convocation Bishop Howden of New Mexico left for the extreme northwestern section of the state, stopping en route at Durango, where he made an address before the Western Colorado Convocation on New Mexico Missions. The next day, in company with the Bishops of Western Colorado and Utah, and Dean Smith, he proceeded to Farmington. Here a reception was given to the visitors by the people of St. John's, after which the party proceeded by auto to Shiprock, arriving there on the night of May 10th. The same evening the agent of the Reservation, Mr. Shelton, arranged a special meeting of the entire Indian School, in the assembly hall, upwards of a hundred young Navajo men and women being present. Addresses by the three Bishops and songs by the Indians made up an interesting program.

Early the next morning the journey was continued, and about noon the party arrived at Carriso or Leznespas, a trading post just over the line in Arizona, where Dr. Bell, the Pres-

byterian medical missionary, most kindly provided hospitality. After lunch, horses were procured by Dr. Bell, and the Indian Chief and a company of fifteen persons proceeded to the spot known as "The Four Corners," a distance of about eight miles. Geographically this spot is unique. For it is not only the one point in our country where four states meet, but also marks the spot where three Indian reservations, as well as the three great missionary provinces (6th, 7th, 8th) come together. The government formerly had an iron pole to indicate the spot, but the Indians were superstitious regarding it, and threw the pole over a cliff, so that a pile of stones alone remains. In the center of this pile a flat stone served as an altar, and Bishop Brewster, assisted by Bishop Jones, Bishop Howden and Dean Smith (representing the Bishop of Arizona) celebrated the Holy Communion, after Bishop Howden had made an address to the Indians explanatory of the service, speaking through an interpreter.

During the celebration each bishop

took his position in his respective State, the celebrant being in Colorado, the gosseller in Utah, the epistoler in New Mexico, and the server in Arizona. The service was impressively reverent throughout, and no cathedral, with organ, choir, stained-glass and other embellishments, could have made a more glorious scene than did this open mesa, surrounded with the great mountains of four states, with its rude stone altar, with the Bishops in their Episcopal robes, and a congregation composed of Indians, sheep-dippers, a Mormon post-trader, besides Dr. Bell and his son. As those who received knelt there on the desert, and the great “Sleeping Ute” and the “Mesa Verde,” with their almost weird and sombre beauty looked down on so strange a scene, one could not help pondering after the service was over, how fitting the summons “O ye mountains and hills bless ye the Lord; praise Him and magnify Him forever.” What pagan rites and incantations those same mountains had often witnessed during the centuries! But now they have looked at a service in honor of Him Who is indeed the Lord of Nature, and seen red men, as well as white men, worshipping the

true King of Kings beneath their shadows.

The purpose of this trip was not the gratification of a sentiment. The geographical aspect was no doubt suggestive, but there were the much more important purposes of missionary extension and investigation.

All three bishops have been recognizing for some time the need of our Episcopal Church doing missionary work among the Indians in this part of the country. The Presbyterians deserve much credit for their efforts in this direction. Among the Navajos alone they have some twelve missionaries. It does not seem right that our own Church should neglect this responsibility. The bishop is convinced that to do effective work among either the Apaches or Navajos of New Mexico, either the school or medical mission method is necessary. Evangelization of the Indians can come only by slow and patient constructive efforts. The mere preaching and baptizing method, irrespective of careful study of the habits, traditions and beliefs of these people, has proved a failure. Thus far little has been accomplished by any church or denomination in the matter of definite conversion, and those

who have been in the field realize that only by fundamental teaching, especially among the young, under conditions that allow the scholars to remain in one place for a period of years, can any real success be achieved. It remains for us, if we see this need and are really concerned about the situation to act promptly.



SHAKING HANDS OVER THE STONE

Left to right: Bishops Jones, Brewster, Howden Dean Smith

“DIRT—NOT FATE!”

By *Gulielma F. Alsop, M.D.*

St. Elizabeth's Hospital, Shanghai



Chinese Nurses

THOUGH hygiene and sanitation are still acorns in China, yet the seed has already begun to sprout. At the China Medical Missionary Conference held in Shanghai last winter, these were the burning subjects. Many signs indicate that the time for increased medical activity is ripe. The mission hospitals are better equipped and more adequately staffed, while the foremost medical colleges have the generous backing of Rockefeller's assistance. All this will raise a body of capable Chinese doctors. The great drawback to efficient medical work is the lack of co-operation on the part of the Chinese patient. He still considers foreign medicine a mysterious magic which can be applied one night and will cure by morning. Time and again have patients returned the second day to clinic with the complaint: "The disease is not yet cured!" An educational campaign is needed to give them a rational idea of disease, its cause and avoidance.

Many hospitals are tentatively starting social service work and more are planning such a department for the near future. Some missions are issuing hygiene leaflets which are distributed to the students in the mission school, as well as to the patients.

The foreign settlement of Shanghai has a very efficient Board of Health. In the winter this board published a leaflet on "Consumption and How to Avoid It." This summer it has issued one on "The Care of House and

Food." On account of the prevalence of plague and cholera, typhus and dysentery, the understanding of the principles of hygiene—which, after all, amounts to the understanding of cleanliness: personal, home and civic—is more important here than elsewhere.

St. Elizabeth's Hospital has obtained and distributed several hundred of each of these leaflets. During a patient's stay in the hospital, personal cleanliness is rigidly enforced. This may seem a foregone conclusion to you in America, but the change from a flea-bitten, lice-covered beggar in foul-smelling rags to a clean hospital patient is little short of marvelous. Fresh hospital clothes, clean sheets, individual towels and tub baths are the first demonstration in personal hygiene.

A series of twenty charts has been made illustrating the fate of a clean



PATIENTS ON THE SUN PORCH



A PATIENT ARRIVING AT ST. ELIZABETH'S

family and the fate of a dirty family. These scrolls have been painted by a Chinese artist and are in true Chinese style. The artist loosed his imagination upon rats and mosquitoes and flies—all the carriers of disease. These charts have been used in a series of lectures upon hygiene to the school children, the women of the congregation, the hospital staff of nurses, amahs and coolies, and the patients. The gist of the matter is to teach them that Dirt, not Fate, brings Disease.

The Chinese are naturally very fond of flowers. The hospital coolies have built a quaint rockery outside their windows, of large cinders and cement, with a little pool in the basin at the bottom, and flowers growing in the crevices. On the four posts of the terrace outside the baby ward are green-painted flower boxes—the gift of a pupil of St. Mary's Hall. On the second floor are four more flower boxes on the balustrade of the sun porch. This spring the boxes were overflowing with morning-glory vines planted by the nurses. The small grass plot belonging to the hospital is edged with narrow beds where roses and lilies, coreopsis and larkspur make a gay fringe of bloom. Every morning a flower girl comes to the compound with a shallow, round basket full of flowers on her arm. The bouquets are purely Chinese; a tuberose bud wired against a rose-geranium leaf, or a single spray of a pale green orchid. The Chinese women wear these flowers in their hair. The glowing bit of color is very becoming to their smooth, glossy, black heads. Blossoms with a sweet smell are the favorites. Often a grubby little urchin comes to clinic with a posy for the foreign doctor grasped in his hand.

If a love of cleanliness equal to their love of beauty can be grafted on the Chinese character, oriental epidemics will be banished and modern hygiene will find its reward.

THE ROMANCE OF MISSIONS

By Archdeacon Hooker of Montana

MISSIONARY work is not all hardship and grind. Even aside from the higher joy which comes from a consciousness of doing the Master's work and from the satisfaction of knowing that you have here and there helped some one

in the struggle of life, there are often very pleasant experiences and delightful associations.

One glorious day last July, a party of us, including the bishop, a deacon, the treasurer of the diocese, some other people and myself, made up an

automobile party to go some thirty miles northeast of Helena to a schoolhouse in a little valley in the heart of the mountains for Sunday services. There is but one house in sight, yet at eleven o'clock the schoolhouse was filled with a congregation numbering about fifty persons. Every available contrivance for a seat was brought in, and we had a splendid service. Morning prayer, baptism, fourteen persons confirmed, a strong sermon from the bishop—the right word in the right place—and the Holy Communion. A long service, perhaps, but no one seemed to think it too long or to lose interest. Practically the whole neighborhood was there. After the service a picnic, or rather a splendid meal, was served for all who came. In the afternoon there was another service and another splendid sermon, explaining what the Church means, what it stands for, and what it ought to mean to be a member of it. Then a glorious ride through the mountains and across the Prickly Pear valley to Helena. A memorable day for us all!

* * *

Again on a beautiful day in May of this year I landed at the little station of Ravalli, on the Northern Pacific Road. This station was named after Father Ravalli—a Jesuit missionary who came out to minister to the Flat-head Indians in early days. I was met at the station by Mr. George Beckwith, who is manager of the Missoula Mercantile Store at St. Ignatius, and he took me in his auto over into that beautiful valley in which the little town of St. Ignatius nestles under the lofty peaks of the snow-clad Mission range, which tower up some 10,000 feet. It was a fascinating sight to look down on that beautiful valley as we dropped over the hill that lovely spring afternoon. It is said that the Jesuit missionaries looked over the whole state of Montana and parts of Idaho and finally chose this as the

most desirable location they could find for their permanent settlement. We found Mrs. Beckwith waiting to receive us in their beautiful and most hospitable home, where I was royally entertained. In the evening I was taken around to make a few calls and get the names of some babies that were to be baptized next day.

Sunday morning we had service in the Methodist Church, the minister very kindly giving up his service and attending ours. It was a neat little building, comfortably furnished, clean and new. To my surprise, we had a congregation that filled the church, and must have numbered about seventy-five. There was a hearty service which all seemed to enjoy; three children were baptized, and an offering was taken for Diocesan Missions amounting to \$7.25. And afterwards \$15 was brought to me by Mr. Beckwith, contributed by the communicants, who number eleven. This I sent on for the Emergency Fund. This was my first service in St. Ignatius, though Mr. Gatley has gone out from Missoula for an occasional service. I mean to manage to hold services there at least six or more times a year.

After a fine dinner, Mr. Beckwith drove me back to the station at Ravalli in time to catch the train for Thompson Falls, where I held service in the evening and took the train at 2:30 a. m. for home, some 220 miles away. This two-thirty train does not count on the romantic side.

THE Rev. Dr. Tidball, Professor Émeritus of Church History at the University of the South, Sewanee, Tenn., commenting upon the visit of Bishop Knight to the lepers of Palo Seco, Canal Zone, says that he thinks this is the first recorded visit of a bishop to lepers, and probably the only case in the history of the Church where lepers have been confirmed.

A BISHOP AMONG THE SUMMER RESORTS

One of our missionary bishops was in the office the other day, and in talking about his vacation spoke substantially as follows:

I HAVE been going, partly on business and partly on pleasure, through a very large section of the summer resort region of the north. I have seen a great many of the places in New York, Massachusetts, Maine and New Hampshire, whither our people go and spend weeks or months of recreation. It has been a really delightful experience, to see the hotels and homes situated in the choice spots of the land—along the shore line of the sea, on the tops of the hills, on the flanks of the mountains, and amid the encircling meadows and orchards.

Everywhere was natural beauty, large and small, from the gigantic cliffs and the immense woodlands to the delicate grace of wild-flower and seaweed.

Everywhere also was a beautiful and attractive humanity—healthy, well-dressed, kind-faced men and women, and joyous children. No one could move about amid such scenery, and the people so heartily enjoying it, without a large delight and a perpetual sympathy.

The continuous stream of automobiles along perfect roads, the canoes, yachts and motor-boats on the sounds, streams and lakes, invited to a constant interchange of happy greetings with their occupants.

And the charm of the spectacle was all the more because of the mental background—one might almost call it foreground—which is in the mind of all thoughtful people to-day—the battlefield of Europe with its prevailing deadly routine of carnage and filth and horror. One could not but thank God for this part of earth, exempt from such desolation and degradation.

I could not but wonder how far all,

or the majority, of those partaking this prosperity were really appreciative of their rare felicity and of its exceptionalness, and how far they were in any worthy way rendering thanks to God for the good things which He had given them.

Of course I saw many of them attending the various Sunday services, and I happened to know that some of them had been making large gifts for the human needs abroad and at home.

Every now and then I heard something said with regard to the missionary work of the Church, and the response which the call of that work receives. In several conversations much satisfaction was expressed at the near approach to completion of the \$400,000 Emergency Fund. I myself was comforted to learn that the amount had been so nearly raised; and I know that the contributions toward it do represent a great deal of self-denial and a very great generosity on the part of some people. But I could not help thinking, as I saw the wealth about me in costly hotels and mansions, that, after all, the thankfulness evinced in contributions to the missionary work was paltry in proportion to the reasons for such thankfulness.

One room less in one-half of those country houses, one day less in those expensive hotels, one seat or cylinder less in those motor-cars or vessels—if the cost were given to missions—would have raised the Emergency Fund twice over, if each of the vacation folk had made that offering.

And so, I feel, more than ever, the need of that prayer, "In all time of our prosperity"—or, as the English Book more strongly puts it, "In all time of our wealth—good Lord, deliver us."



SINKING CANE COVE FROM THE HOUSE OF ST. RAPHAEL

THE HOUSE OF ST. RAPHAEL

By Margaret R. Helm

SOMEWHAT removed from the business portion of the beautiful little town of Monterey, Tennessee (not nestling among the mountains, but built upon their crest, 2,000 feet above sea-level) is the valuable property of 100 acres, upon which is a large structure, formerly used as a hotel, but now the recognized settlement house and school for social workers and postulants of the Episcopal Church, under the direction of Archdeacon Thomas D. Windiate. As the primary object of this work was to lift the mountain people to a higher plane of living, physically as well as spiritually, it was fitting that the name of St. Raphael, the Angel of Healing, should be chosen for the institution.

This property is beautifully situated, and picturesque in its environment and natural beauty. Looking northward, a magnificent panorama of mountain and valley holds the eye

captive, terminating at length in the mountains of Kentucky. About a stone's throw from the house is a famous gorge, quite aboriginal in appearance; the great strata of rock, forcing, we would think, even the skeptic to recognize the Hand Divine. Picture to yourself an afternoon early in Spring, when, descending into the depths of this chasm, the eye is charmed by long icicles, hanging from the layers of rock, resembling a great organ of Nature. Touched by the rays of the departing sun, we hear the song of praise, as beautiful cascades come tumbling down from the melting icy fingers.

The central and ruling idea of this work is that of self-sacrifice and loving thought for the less fortunate; and already from St. Raphael's, as a nucleus, have been organized five active missions. St. Augustine's Chapel, in St. Raphael's House, is the center

of religious teaching. In this chapel daily morning and evening services are conducted, for the members of the household; also on Sunday, services to which the townspeople are invited; and we are glad to note that gradually they are beginning to attend. Here also has been organized a Sunday-school. When the weather is favorable in the summer, Sunday afternoon services are held under a pavilion situated in the park. Bishop Gray, the retired bishop of Southern Florida, long identified with the diocese of Tennessee, where he is greatly beloved, visited St. Raphael's recently and preached to a large audience under this pavilion.

In Calvary Mission, situated some three miles from St. Raphael's, our first service was held December 6th, 1914, conducted by Mr. Herbert Cunningham, a postulant of North Carolina. At this service five people were present, but so effective have been the house-to-house visits that now the average attendance at the Sunday-school reaches 70. The people are so anxious to receive instruction that they ride on mules seven or eight miles through the severest weather. The people are, on the whole, kind and hospitable, offering to Christ's laborers the best accommodations they can afford. Mr. Cunningham has with him in this work one of the students, who is thereby receiving practical knowledge of his great life-work.

Faith Mission, situated about two miles from St. Raphael's, in the direction of Sinking Cane Cove, was visited for the first time on October 13, 1914, for the purpose of arranging for regular Sunday-school, by Mr. Paul Williams, a postulant of Delaware. This visit was not very encouraging, for no one was there. Nothing daunted, however, another attempt was made the following Sunday, with nine in attendance, besides five members of St. Raphael's household. Interest is gradually growing and attendance in-

creasing. Besides the usual house-to-house visitations, another effective mode for arousing interest is that frequent Friday afternoon visits were made to the school while in session, which plan promotes interest among the children. There are two other students associated with Mr. Williams in this work. The places of meeting are primitive schoolhouses.

Besides these near-by missions, there are three others, situated respectively at Wilder, Davidson and Sandy. These are under the care of Mr. Clarke Smith, lay reader, whose work has received quite a little encouragement, and is visited by Mr. Cunningham from time to time.

As St. Augustine Chapel is the center of religious teaching, so the central infirmary is in St. Raphael's House. This infirmary is equipped both for surgical and medical work, and doubtless will prove a great blessing to the mountain people. It is in charge of Miss Anna P. Hiller, a graduate nurse of Philadelphia. A mountain cabin was the home of our first tubercular patient, a young girl whose life might have been spared for many years had she been removed for a few months to Selah Camp for Tuberculosis, situated about a mile from St. Raphael's House, and in charge of Miss Augusta Long, the nurse for the settlement work. Recently visiting this home in company with this same nurse, the writer heard the poor mother's reply to Miss Long, who had commented that had her daughter been taken to the Camp she might have been spared: "Yes; but I wanted her with me." Yet there was a superhuman messenger of removal whose will could not be withstood. Be it said that in this home, as in many others, though poverty-stricken, the good work of ministration is bringing forth fruit.

As social service may be termed the cornerstone of this work, the Training School for Postulants may be



THE HOUSE OF ST. RAPHAEL, MONTEREY, TENN.

truly regarded as the capstone; and our prayer is that men who shall go into all the world to preach the Gospel, may draw from their teachers and directors the true principles of the Christian religion which they represent. Besides literary training these students receive the great lesson so often overlooked in our schools for higher training, emphasizing the dignity of labor—all being required to do manual work each day. The education of heart and hand gives the poise so necessary in the work of winning of souls. Was it not for this reason that our Lord chose laboring men for His great work, supplying their lack of intellectual training from his divine store?

One of our missionary clergy, himself of Indian blood, writing in the *North Dakota Sheaf*, speaks as follows:

THE missionary was talking to a full-blood Indian about baptism and religion in general a short time ago. The Indian listened patiently, and then asked permission to air his opinions. He did not say much, but what he said was to the point, and it was this: "In my life I have been to a number of towns. I understand the English language a little, and I notice that wherever you find a group of men

and boys gathered you hear so much profane language used and vile stories told—even about ministers and Christianity in general. Why should I join the white man's Church when it does not seem to do him any good as far as I can see? When Indians gather for sociability you never hear vile stories told in the presence of young people. We all believe in a Supreme Power and do homage to Him in our own way."

Another Indian imparted to the Missionary the following information, which he had received from some source: He was told that baptism in the Protestant churches is good for only eight years. A child will attend Sunday-school and Church regularly until he reaches fifteen or sixteen years of age, then he drops out, and the majority never go to Church again. The power of baptism has ceased.

Talk about the heathen in foreign lands! why, we have millions in our own land. We need to lay the foundation of the principles of Christianity here in America better; then we will receive the blessings of Almighty God, and will be able to do more in the uplifting work for the races in other lands.

WHAT OTHERS ARE DOING

THE Moravian Church, which has its central missionary offices in Herruhut, Saxony, Germany, has 40,000 members in the home church and 96,459 in the mission fields.

✦
A MISSIONARY, on the eve of going to China, explains his purpose in the following language: "The Standard Oil Company has adopted the slogan, 'Standard Oil tin in every village in the Orient'; the American Tobacco Company is using the motto, 'A cigarette in the mouth of every person in China'; so I, as a unit of the Church of Jesus Christ, have taken the watchword, 'Christianity and its teachings in every hamlet within the boundaries of the Chinese Republic.'"

✦
MR. A. A. HYDE, of Wichita, Kans., whose gifts to churches and charities during 1913 aggregated nearly \$90,000, an amount which was exactly nine-tenths of his income, recently said: "If God gives ability to make money—and He has given me, if not the ability, the opportunity to make money—will He not hold me responsible for what I do with the money I make? The Bible warns us to lay up our treasures in heaven, and I regard my gifts to missions and to charities as investments. The world will go downward every day because of its rapidly increasing wealth unless we get back to God."

✦
A WEDDING feast was recently attended by a missionary in a native Congo village. The couple had been married about two weeks when they invited forty of their friends to help observe the event. On arriving, the missionary was greatly astonished to find tables and chairs made by natives with tools from England or

America. Covering the tables were cloths spun in European factories, and there were real white man's knives and forks. Before eating, the guests, dressed in European clothing, stood and sang, "There's a land that is fairer than day," after which prayer was offered.

✦
THOSE pessimists who think the Christian Church has been stricken with paralysis, and those who do not believe in foreign missions, would do well to read the story of the church at Elati, West Africa, which was organized by the Presbyterians only a dozen years ago, and which now has a membership of 2,297. It has two catechumen classes, one of 2,000 and one of 19,000. "It has 15,000 contributors, who pay by envelope. The convert must do three things: give up his fetish, pay his debts, and give up his surplus wives. Last year 7,500 persons confessed Christ, 500 of whom were won by native workers. At one communion there were 8,000 in attendance. The contributions of these Elati Presbyterians during the year amounted to \$2,500 in gold. The church at Elati supports 107 evangelists and Bible-readers. It supports the teachers of some seventy village schools, in which there are 4,000 pupils, and it pays half the expenses of 900 students." It should not be forgotten that the home church, despite its weakness and sins, had love for God and fellow man, and devotion to Christ complete enough to send the very people from the United States to found that very church at Elati, and that the wonderful church is the result of obedience to this command of the Master: "Go ye into all the world, and preach the Gospel to every creature."—*The Christian Herald*.

LETTERS TO THE EDITOR

Editor of THE SPIRIT OF MISSIONS.

Dear Sir:

TO those who know who is meant by the "Shuffling Coolie" (last page of the missionary calendar, 1915), it will be of interest to hear that a Mission Study Class at the Cambridge Conference contributed on the spot \$72.50 for him. This was not by any means the first sum which had ever been given under this name. Heretofore such sums were sent to the out-patient work of St. Luke's Hospital, Shanghai. It occurred to me, however, that this time something more definite might be done, and I have added therefore to the Class Gift certain other sums either given by members of that same class, or as a result of missionary talks of which the "Shuffling Coolie" was the chief theme, and forwarded the whole, amounting to a little over \$300, to the treasurer of the hospital in Shanghai to form the nucleus of an endowed bed to be called "The Shuffling Coolie." Hereafter any sums so contributed will be added to this fund until the endowment shall be completed.

There is a double motive in my asking you to thus state this fact. In the first place I want all of the Cambridge Class to know what I did with their money, and in the second place I want—well, I want the rest of the endowment.

Faithfully yours,

WM. H. JEFFREYS.

WHY?

Dear Mr. Editor:

AS one who loves the Church and its missionary work, may I ask a few questions? Does not the present "Emergency" show us the need

for a change of system in our missionary work?

THE SPIRIT OF MISSIONS tells us that "individual offerings for the Emergency Fund embrace only about five per cent. of the Church's communicants."

Does one-tenth of the Church give to missions?

Who knows anything about our missionary work except those who do it, and the *few* who read?

Can we not interest the men, women, and children who do not read about missions by giving them "a concrete something" which they can do?

Instead of saying to each parish, "You are expected to give this much for missions this year," let us say to each parish, "You may support this mission this year." How much easier it would be to interest the children! And how little they do now! How insignificant are all our gifts combined! We think we are doing wonders if we interest the Sunday-school for the six weeks of Lent (and strange devices we resort to in order to interest them!). But it is their right to share in the work the year around, and boys and girls and men and women would have a chance to help with whole-souled interest if they were given a direct interest and concrete things to work for.

To prevent our interests being narrowed, we might be given points in different missionary jurisdictions each year, and a parish too poor to support a mission alone might cooperate with another.

If this change of system would involve expense, the expense would be insignificant compared to the spiritual benefit that would come through the whole Church's giving, to say nothing of the increase in the amount of our gifts.

Isn't it time to try another plan when there is a deficit of \$400,000? This not from any mismanagement of the Board—we know they manage well and wisely the funds available. But we do not give because we do not know; we do not know because we do not study; and we will not study because we do not want to; and *we can not make people want to!*

Sincerely yours,

LAURA JUNE ALSTON.

[Our great problem has always been that of stirring up personal interest in mission work. One of the means of so doing is undoubtedly the presentation of concrete needs. Yet as a rule, where the plan suggested above has been tried out, and groups of individuals have made themselves continuously responsible for specific work, the result has not been satisfactory. Their vision has been narrowed and they are apt to lose sight of the corporate character of the Church's Mission. Also the difficulties which inevitably arise in mission work made them too easily discouraged. They judged it by the single example with which they are familiar. From the point of view of the missionaries also this is a hazardous undertaking. Any who have had to do with the preparation of missionary boxes know how uneven and unsatisfactory the work sometimes is. The plan might be admirable under ideal conditions, where every parish would do what it had promised, and every mission was a glowing success. But ideal conditions have not yet been reached. Yet our contributor has touched an important point. It is essential that the interest of the Church should be aroused, and interest must be preceded by knowledge. In order to meet this, while avoiding the dangers of indiscriminate division, the plan of "designated offerings" has been devised. (See Leaflet No. 941.) It is possible now, and

feasible, for parishes or individuals to undertake the support of special work which has already been underwritten by the Board.—EDITOR.]

THE WORK OF THE AMERICAN CHURCH IN PARIS

To the Editor of

THE SPIRIT OF MISSIONS:

AT the end of this first year of the great European war, we send you a report of the work of the American Church in Paris.

For this year—August 1st, 1914, to August 1st, 1915—Holy Trinity's income from the usual sources was 58,000 francs, and for the same period of the year 1913-1914 the income from the same sources was 130,000 francs. In other words the war has cost the Church in decrease of normal revenue for this first year more than 70,000 francs, the loss in offerings at public worship being alone more than 52,000 francs.

This statement gives added force to our expression of gratefulness when we are able to say to you that the Church's religious ministrations have been unceasingly maintained, whilst the Church's works of mercy have been increased infinitely in scope and measure, and this without incurring indebtedness of any kind. We owe nothing; we have not touched the small permanent reserve; we still have enough revenue in sight to provide for the normal contingencies of the Church's work for the next two or three months.

All this has been made possible only because the Church's friends everywhere have come to its rescue with unceasing thoughtfulness and generosity. We feel certain that there is in this fact a pledge of your continued remembrance of our needs for this second year of the war, which began on August 1st; with the little colony of Americans still left in Paris

steadily decreasing in number, and with the certainty that the Church's income from normal sources of revenue must for this coming year as steadily continue to decrease.

Our hearty thanks are tendered to our Church periodicals: *The Churchman*, *The Living Church*, *The Southern Churchman*, and THE SPIRIT OF MISSIONS, whose continued interest in our behalf has kept our Church people in America generally informed of this Church's work and needs, and each of which has been a channel through which relief funds have steadily come to us.

In August of last year we cabled the Presiding Bishop a statement of the Church's necessities, and by his courtesy that statement was published by our Church papers. Its first result was the formation of a fund at the Church Missions House in New York for the furtherance of the American Church's work in Paris, under the name of "The European War Relief Fund," from which we received the first remittance on the 24th of August, 1914. This fund, contributed to by Church people all over America, has sent us the total sum of 17,641.65 francs, and from this there has been expended the following sums:

	Francs
To relieve suffering in Paris...	8,500
To relieve suffering in the country districts	4,200
To relieve Belgian needs.....	3,500

Early in the war "The Living Church War Relief Fund" was created for the relief of all the American churches on the continent of Europe; and from that we received our first remittance on December 4th, 1914. We have received from that fund a total in the year named of 19,805.64 francs, and from this there has been expended:

	Francs
To relieve suffering in Paris...	6,000

To relieve suffering in the country districts	3,500
To relieve Belgian needs.....	9,000

The Church's work of relief has been largely carried on by means of "The Ouvroir of the American Church in Paris" where numbers of French working-women, who would otherwise have been without employment, have been kept steadily at work for the past year, and are still working. In the Ouvroir has been made every kind of garment used by men, women and children, and hospital supplies and household supplies to meet every variety of need. Articles have been received to the value of 56,917 francs, in addition to an immense quantity of food and medical supplies. This department has been carried on at a total cost of less than 30,000 francs, of which about 11,000 francs have been used for material and about as much more for the wages of the women. The entire output has been given away to relieve the suffering and needy, and a vast amount of sewing has been done without charge for hospitals and other needy institutions.

SUMMARY

From the funds which have been sent to the rector during the year the following payments have been made, in general terms:

	Francs
For the relief work of the parish house and Ouvrior	29,866.85
For the Church's general war relief charities, including Belgian relief...	22,318.18
For church maintenance..	30,000.00
Total	82,185.03

It is a wonderful privilege to be able to make a report of this kind, for it means that this great American church here has not been lacking in helpfulness when the privilege of wonderful opportunity was set before it. France appreciates it, and the

French people appreciate it. There is not a department in France into which relief has not gone, marked as coming from this "American Church": and there is no kind of human suffering and need which has come to us with a worthy appeal that has gone away without some relief—the poor, the widows, the orphans, the blind and the crippled soldiers, the brave men fighting at the front and their braver women and children; royalist and radical, Catholic and Protestant; they have all alike shared in your gifts, and the best tribute paid to this service was in the words of a devout and devoted French Roman Catholic, who said: "The more I see of what you are doing, the more I feel that this is the

way it must have been in the Church in the days of the Apostles."

More need not be said. The privilege of the opportunity grows daily greater. The need of your helpfulness will be greater this year than last. Daily there are more maimed and wounded, more families bereft and suffering; and the maintenance of the Church itself will be increasingly a difficult problem, with an American colony steadily diminishing.

With gratitude for your help in the year that is just past, and with full faith that larger opportunities will be met with a larger possibility of service in your name for the year to come,

Faithfully yours,

S. N. WATSON, Rector.

For the Wardens and Vestry.

THE POWER OF EXAMPLE

Bishop Millspaugh, of Kansas, writes thus concerning a little mission in his diocese which has risen from the dead as the result of one man's action.

IT is an interesting story. For some time there was no growth and there seemed no good reason why the missionary money should be given to this place, but as it frequently happens, for the comfort of the General Board and those who give to missions, there was a change for the better. An elderly gentleman, and one of the best and most influential business men of the town, had always come regularly to church and given the most liberally of any for its support but had not become a Christian. This man made up his mind, after many kindly talks with the missionary and the bishop, extending over twenty years, that it was his duty to be baptized and confirmed. Before taking the step, however, he went to his friends among the business men, and especially the young ones, and told them that he had made a great mis-

take. He said, "I wanted to know everything in and about the Bible, and I could not. I wanted every Christian to show Christianity in his daily life and be a perfect example before I took such a step; but I have come to the conclusion that I have made an egregious blunder. I have been something of a hypocrite in my own Christian stand. Jesus Christ, I have learned, asks us simply to come to Him for help; I am going, boys, and I want you to come with me." The result of his missionary work was that twelve heads of families came for confirmation. This was not all, for he gave the missionary spirit to the whole class, so that I was called there for confirmation again after a few months, and confirmed a still larger class. This now is a healthy mission, due—under God—to the example of one man.

NEWS AND NOTES

IT is with some satisfaction that we are able to make the announcement that the business affairs of THE SPIRIT OF MISSIONS have so far progressed during the fiscal year ended September 1st, 1915, that the magazine has been placed upon a basis that makes it not only self-supporting, but able to show a small profit. The past year has been a poor one in all publishing lines, and most periodicals have felt the effect of the general business depression. In the matter of subscriptions THE SPIRIT OF MISSIONS has been just about able to hold its own, showing 55 less subscriptions than during the previous year. On the other hand, there have been 599 more subscriptions renewed. The sale of advertising space also made a small gain, showing a little over 1% increase.

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THE rector of Emmanuel Church, Manville, Rhode Island, writes of a canvass completed on a recent Sunday afternoon. It was prepared for by preliminary meetings, following many informal discussions as to ways and means. On the Sunday of the canvass, the workers gathered for a corporate celebration of the Holy Communion. The number of systematic subscribers was increased by the canvass from 62 to 100. The amount subscribed showed an increase of 100 per cent. for parish support and 55 per cent. for missions. "Everybody," says the rector, "was immensely pleased. We have only begun to scratch the surface. I am convinced that all our parishes are veritable mines, could we only bring to the surface the hidden forces."

✱

THIS business of Foreign Missions is sorely in need of less criticism and more capital.—Rev. Dr. Zwemer.

A BAND of Chinese Christian women in Shanghai, China, have formed a social service league. They will open schools for poor children in different parts of the city. In the morning the members of the league will teach the children sewing and cleanliness of home and body. In the afternoon they will employ a teacher to instruct the children in reading, writing, and Bible lessons. One Chinese gentleman and his wife in Shanghai have opened their beautiful grounds once a week to the little street urchins, under the superintendence of Y. W. C. A. workers.

NEWS FROM MEXICO

Mexico City, Aug. 14, 1915.

CONDITIONS in this war-racked land grow steadily worse, and the warring factions show no disposition to reconcile their differences. Throughout all Mexico the financial and the economic situation is distressing and in Mexico City it is desperate. Food prices have here soared to unprecedented heights. Meat is \$3.50 a kilo (2 1/5 pounds) for the cheapest grades; flour, \$80 to \$100 for fifty pounds; sugar, \$5 a kilo; milk, 80 cents a quart; bread, \$3.50 a loaf; while corn, which is the staple food of the poor, is practically unobtainable at any price.

The American Red Cross for a month past has been issuing one litre (a quart) of soup a day for each two persons, and has thus been supporting some 35,000 people. But this only touches the fringes of the need, and hundreds are dying of starvation. People are eating boiled weeds for lack of other food.

Of the eight Red Cross stations, three are under the charge of our Church. Christ Church Parish has charge of one and Archdeacon Mellen

has charge of two that are located in the poorest wards of the city. The first station to be opened was the one in the house of Miss Whitaker. Mr. Mellen has been untiring in devoting himself to the Red Cross work.

Miss Whitaker has partially recovered from an attack of typhoid fever, but her heart has been somewhat affected and the doctor advises a visit to the States. She will sail on September 16th, if it is then possible to reach Vera Cruz. While in Philadelphia she expects to be set apart as a Deaconess. In spite of her illness and the difficulties to be faced, she has established in her house, under two native teachers, two kindergartens with some forty children, and the work will go on during her absence.

The Rev. A. L. Burleson, acting rector of Christ Church, expects to visit the States during September and October, and during his absence the parish will be in charge of Archdeacon Mellen.

MISSIONARY EDUCATION MOVEMENT CONFERENCE AT LAKE GENEVA

Denomination	Missionaries	Clergy	Deaconesses	Others
Presbyterian	2	3	0	68
Baptist	3	5	0	59
Methodist	8	3	1	57
Congregational	4	5	0	50
Episcopal	1	1	2	42
Christian	0	3	0	11
United Brethren	1	2	0	6
Evangelical	1	1	0	3
Friends	0	1	0	3
Lutheran	0	0	0	2
Reformed Church	0	0	0	2
Roman Catholic	0	1	0	2
Disciple	0	0	0	1
Wesleyan Methodist	0	0	0	1

AT the Conference, whose numbers are noted above, information, recreation, and inspiration were so happily blended as to produce an effect to which statistics bear no relation.

No one can fail to realize the important part which religious education plays in helping to solve the problems which beset our Church life on every side. Any one, whether Church worker or mere lay figure, can find invaluable help and stimulus in the forms of religious education presented by the M. E. M. Conferences, with their mission study classes, courses in Church efficiency, and practical suggestions for work in the Sunday-school and with young people in general. There will be parishes all over the Middle West this winter where the work will go forward with fresh impetus because of these days at Lake Geneva.

As the Conference was guided by modern educators, recreation was given an important place in the program each day. The friendly and pleasant tent-life on the beautifully wooded hills of the lakeside was supplemented by relaxation in boating, bathing, tennis, a visit to the famous Yerkes Observatory, and demonstrations of heathen life as it is touched with Christianity.

The evenings and Sundays were devoted to hearing messages from home and foreign lands, Africa, India, China, Japan and Syria. Dr. Kumm, F. R. G. S., the great African explorer, a layman filled with missionary spirit, held us spellbound with his stories. Jane Addams told of the reception of the delegates from the International Woman's Peace Movement by the governments of Europe.

These stirring addresses intensified the conviction that the whole world is turning to the Christianity of America for deliverance from its suffering and oppression. So great seemed the task and so solemn the responsibility that the dominant note of the Conference became Prayer—prayer that the international mind and the inter-racial heart may so prevail that His Kingdom may come, His will be done on earth.

OUR LETTER BOX

Intimate and Informal Messages from the Field

Under date of July 30th, 1915, Mrs. Smalley writes from Shanghai, as follows:

WE have just had a typhoon—the first I have known in Shanghai in all the years I have lived here. Generally we get only the tail-end of a typhoon, or a suggestion that it is in our neighborhood, but this time we got the real thing and Shanghai is a sight! Nearly all the nice big shade trees on the Bund and in the Public Gardens have been torn up by the roots. I went out to see the sight. The foreshore all along the river was piled with lighters, pontoons, tugs, yachts, houseboats, junks and sampans, all more or less wrecked, and the river seemed full of wreckage, which the Chinese were gathering in as fast as they could. I suppose we shall never know how many lives were lost on the water; quite a number were killed by falling walls and chimneys in the Settlement. Jessfield came off better than we expected. We went out yesterday to see what had happened. The big trees are still standing, denuded of many branches—Mann Hall and the Science Hall have suffered in their roof. Shutters have been demolished wholesale; the boys' outhouse walls were blown in; and fences round the orphanage are all down. Our refuge fence has also gone, which is a great grief to me, as we were trying to be so economical, and the war rather hits our finances just now.



Mr. James A. Robinson, a member of the Brotherhood of St. Andrew and a newspaper correspondent, after visiting our schools for mountain boys and girls in North Carolina,—the Valle Crucis school and the Patterson school at Legerwood,—writes most earnestly about the work of these institutions. He says:

I DESIRE to commend to the Church the splendid work being done in these missionary schools, which are giving mountain boys and

girls a chance. I wish you could see the beautiful farms and how well they are cultivated. In my opinion the work should be encouraged in every way possible, for it is the finest Church work that I know of. The pity of it is that eager and deserving children are daily turned away for lack of equipment and supplies. For these schools are altogether dependent upon the generosity of the Church. The power that is being generated here for the nation and the Church is incalculable.



A retired missionary, at one time engaged in our mission in Greece, but who now resides in Geneva, Switzerland, writes as follows:

I FOLLOWED with the greatest interest the canvassing made to bring in the one day's income. How exciting it must have been for Church members; it is a great success! The war is going on, and now a whole year is passed and it is worse still. In Switzerland everything is getting dearer and some necessities are becoming scarce; we have no more mineral oil (petrole). I shall be obliged to have electricity in my little flat; it is more expensive than petrole, but last winter it has been awful to be for some time without proper light. Meat is getting rare and dearer, milk price is increasing; there are not workmen to cultivate the ground and gather the hay and fruit; all able men are on our frontiers. Germany and Austria agree to send us industrial goods but they want it to be paid, not in cash, but with goods that France and England and Italy send to us, food and things of that kind. These countries are willing to send it to us but on condition it is not going to the empire. So we are just between the anvil and the hammer, and winter is coming.

Again Bishop Aves is able to send out a letter by private hand. It left Guadalajara, Jal., Mexico, on July 20th and reaches us the second week in September. He says:

WE are still shut in; and the suffering of the poor has become extreme for the lack of corn, etc. Prices are exorbitant and steadily increasing. The little corn, wheat and beans remaining is under control of the local (military) government, and is being sold in small quantities for daily needs upon written order. All corn is ground before sold, and the supply is almost exhausted; however, the summer rains have prevented extreme famine. The prospects for an adequate grain harvest are very poor. Comparatively little planting has been done. This has been due to lack of seed, lack of farm animals (oxen have been killed for hides, and mules taken for army) scarcity of able-bodied men, the general abandonment of the haciendas and ranches, and the common belief that the crops will be taken by the "army" when harvested. The population of this city, which is normally 125,000, is now (exclusive of the army) about 200,000. The increase is due largely to the influx of land-owners whose properties have been devastated, and who have come here for personal safety. If this district, which is called "the granary of Mexico," is a criterion for the remainder of the republic, there will be a general famine before the middle of next winter. Another source of suffering, which is now rapidly appearing, is a lack of clothing, the cost of which is now from 600 to 1,000 per cent. higher than it was a year ago; and the prices are increasing with the growing scarcity. The native supply of cotton (with which the poor are clothed) is exhausted, and the mills are closed (cotton thread is now from \$1.80 to \$2.50 a spool) and there are no importations. Before the cold weather comes again the suffering from this source will be extreme.

My plan to rent land in the sub-

urbs and plant it in corn partly failed because it has been impossible to buy sufficient seed, though I offered 40 cents a quart. It is not to be had at any price; and I have drawn on our school supply as far as I dare. However, I have planted a few extra acres, which give good promise, and to which the boys at the school are giving good care. . . . With the dearth of meat, eggs selling at 20 cents each, milk at 35 cents a quart, lard at \$2.50 a kilogram, and vegetables in proportion, we are appreciating our pigs, chickens, pigeons, rabbits, goats, and cows, as well as our fine big kitchen garden, all of which (with our granary of corn and beans) are helping to give our school an independent support. . . . Our most costly items of expense are now clothing and bedding; for the boys come to us with nothing more than the few rags on their backs, and from homes that are quite destitute. Although we require that each boy shall have three *fiadores* or "sponsors" who will agree to furnish all necessary clothing and some articles of bedding, we are obliged to make many exceptions. For this reason I have decided to limit our number of internes to thirty until our harvest in October will assure us that we can support more through the coming winter.

The sentiment towards American interference which manifested itself so violently against our people here last year has undergone a radical change. There is now the common expression by all classes (the army excepted) of a sincere and keen desire for the intervening help of the United States as the only hope for the country. The nemesic consequences of a "causeless" struggle—devastation, impoverishment, military tyranny, hunger, nakedness, and bereavement—are bringing their salutary lesson. May it be brief as well as effectual! For the innocent are suffering for the guilt of others.

How Our Church Came to Our Country

EDITORIAL NOTE: This series of articles will be so written as to provide material for missionary lessons. They are intended for the use of older classes in the Sunday-school, Junior Auxiliaries, guilds or societies of adults. Many of our mission study classes will be devoting their attention this winter to the history of our domestic missions, and the purpose of these lessons is to give a background for the study of our own Church history by showing how foundations were laid within the area of certain states. States have been chosen which are typical and, taken together, furnish something like a consecutive view of the Church's history. Of course our readers will recognize that only a portion of the ground can be covered, and that other states having equally interesting histories must be omitted. But the omission of any does not mean a failure to recognize the importance of their past history or the excellent work which has been done in them. Great pains will be taken to secure the help of expert Church historians, and to make this series of articles authoritative and valuable.

I. HOW OUR CHURCH CAME TO VIRGINIA

I. *Seeds That Failed*

THE planting of the Church in our land, like any other sowing, was not uniformly successful. Before we pass to the field where the seed of the kingdom, as represented by the ancient Anglican Communion, began to "take root downward and bear fruit upward," it will be well to review briefly certain earlier instances which pointed toward and contributed to the successful venture in Virginia.

It is of course matter of common knowledge that the first reported use of our Liturgy on the soil of our country took place not in the East, but in the Far West, when Sir Francis Drake, in his ship *Golden Hind*, with his crew of sea-dogs, having passed through the Straits of Magellan and sailed north,

discovered the country which is now California and Oregon, but which in memory of the white cliffs of his own land he named Albion. On the Eve of St. John Baptist, 1579, he sailed into a "fayre goode baye" and called his company to prayers. Around the little band as they landed, the wondering, friendly Indians gathered, bringing presents to the strangers, and looking on in astonishment as these seasoned warriors fell upon their knees in thanksgiving, led by the chaplain, the Rev. Francis Fletcher. For only a short



THE LANDING AT JAMESTOWN

time the white men tarried, and then sailed away, leaving the puzzled savages gazing after them with regret, their hearts perhaps having received some faint impression of the God which the white man worshiped. Drake is said to have expressed himself as wishing that a people so tractable and loving might be brought by the preaching of the Gospel to the knowledge of the Everlasting God. Here was the hint of the missionary impulse which we find running through the later attempts at settlement by the Anglo-Saxon people.

Next we remember the lost colony of Roanoke, the first organized attempt at settlement made in 1587, when Sir Walter Raleigh sent out 150 people, most of them sadly unfitted for the work of pioneering, who landed at Roanoke Island in the country named Virginia, after the maiden queen. Women accompanied the colony, one the daughter of White, the Governor, and mother of Virginia Dare, who was the first white child born in an English settlement in America. All these were Church folk and brought with them the Prayer Book and its ways, but they were ill fitted for their enterprise. Ignorance and improvidence, wanton quarrels among themselves and with the natives, soon brought them to want and almost despair. Their governor, after a manful effort to save the situation, was at his wits end when an English man-of-war was hailed on her way home from the West Indies. Her commander offered to take back to England those who wished to go. Her chaplain landed and baptized Virginia Dare and Manteo, the first convert among the Indians. These were the "first fruits," not only of the Church of England, but of Christianity, in the Colonies.*

Nearly half the colony returned to England, with them Governor White, who went to seek aid, leaving behind

his daughter and her child, but he encountered difficulties, and when at the end of some three years a ship sought out the place, no sign remained of the colony of Roanoke. What happened has never been told, though Indians with blue eyes and brown hair, discovered a half-century later, were thought to have in their veins some blood of Roanoke's lost colony; but Christianity at any rate had disappeared so far as Roanoke was concerned.

Another attempt at sowing calls for our notice, especially because it lingered for many years though never coming to real fruitage. In the spring of 1605, two years before the founding of Jamestown, a company landed at the mouth of the Kennebec, in Maine. Here they spent the summer, building cabins and planting gardens, but the long, bleak winter discouraged them and they returned to England, carrying with them some Indian captives. This colony of the Kennebec—known as the Gorges colony from its promoter, Sir Ferdinando Gorges, a zealous Churchman—was re-established after a year or two and a permanent settlement was made, including a fort, a log church and fifty cabins. This foothold of the Church maintained a precarious existence for many years and was at times extinguished. Entirely concerned in preserving its own spark of life, it cannot be counted as a serious attempt to plant the Church, or even to promote colonization. Other landings and attempts at colonization there were, but those mentioned were the chief ones, and are typical of the rest. All failed of any real success or permanency. The Church had still to secure vantage ground from which to spread the Gospel of Christ in the new land.

II. Seed Which Took Root

Up to this time all the ventures of colonization had been enterprises of individuals or companies, without the

* See McConnell, *History of the American Episcopal Church*, p. 15.

definite backing of either Church or State. But with the year 1606 we enter a new era. The Spanish Armada had just been defeated, and the world was at peace. The oceans were at last a free highway and thousands of Englishmen turned from conquest to colonization. Groups of men inured to hardships in the wars and keen for adventure soon found the quiet of England oppressive; the day of the pioneer had begun.

The dream of Sir Walter Raleigh had not been forgotten and his zealous interest in Virginia had awakened the enthusiasm of others. A company was formed under charter of King James, and stout Captain Christopher Newport, on the 19th of December,* 1607, set sail with a little company in the three vessels, *Susan Constant*, *Godspeed* and *Discovery*, bound for Virginia. It was a company of Churchmen, financed by Churchmen, seeking to reproduce across the ocean the Church of their own land. Captain John Smith was the military commander and as chaplain there went the good priest Robert Hunt. He was the first priest of the Church of England to settle in America. The three little vessels carried about a hundred and fifty people, and they were better selected for their purpose than those of the Roanoke colony, but difficulties were encountered from the outset. For six weeks unfavorable winds held them in

sight of England—a great trial of their steadfastness and sincerity of purpose, but after a long and trying voyage of eighteen weeks and two days they finally entered Chesapeake Bay on Sunday morning, the 26th of April, and made a landing on Cape Henry. The fleet took shelter in Hampton Roads, behind a promontory which they named Point Comfort. Two weeks of exploration and examination followed as they sailed up the broad river James, reconnoitering for a favorable location, and on May 13th we find them landing on the little peninsula now known as Jamestown Island. Their first act was to

* The dates given are Old Style; according to the present calendar they would be ten days later.



THE TOWER OF THE OLD CHURCH AT JAMESTOWN

kneel and hear Chaplain Hunt read the prayers and the thanksgiving for a safe voyage; next day all hands were at work clearing the place for the fort and stockade. Their next thought was a church, but their first place of worship is described by the chaplain as "a pen of poles with a sail for a roof, and for a pulpit a bar lashed between two convenient trees." It was in this rude temple that the Holy Communion was celebrated for the first time in America, according to the Liturgy of our Church, on June 21st, 1607. Of the second place of worship which followed, Captain Smith says, "It was a homely thing, like a barn, set on cratchets, covered with rafters, sods and brush."

Here were the beginnings of permanency for the Church, and here the flickering torch from which her light has gone out into all the land.

III. Two Godly Men

We have already told something of the courage, wise counsel and self-sacrifice of Robert Hunt,—the patient meekness which disarmed opposition and the cheerful faith which encouraged the weak and despondent, but it is worth our while to study a little more closely the character of the clergy who offered themselves for service in an unknown land, counting it a privilege to suffer and die if they might help in establishing a Christian civilization.

It was an incalculable advantage and blessing that the first clergy who came to Virginia were uniformly godly and well-learned men of high character and sincere devotion—quite different from some of the clerical adventurers who followed a generation later, after things were easier and the colonies had come to be looked upon as a place to rebuild fallen fortunes or live down a bad name. Hunt and Buck, Whitaker and Glover, Pool and Wickham, all gave proof of their ministry, enduring much hardship and manifesting a faithfulness which was

sometimes "unto death." Of two of these only we can speak,—Robert Hunt and Alexander Whitaker.

Little or nothing is known of the motives which moved Mr. Hunt to offer himself for the adventure in Virginia. No one seems to know who chose him, but all agree in praising him. Smith calls him "an honest, courageous, religious divine; during whose life our factions were oft qualified, and our wants and greatest extremities so comforted that they seemed easier in comparison of what we endured after his memorable death." Although the materials are scanty on which to form an estimate of his character, enough is recorded to show that he was "a workman who needed not to be ashamed." He showed his quality at the very beginning of the voyage during the six weeks when baffling winds kept the ships within sight of the English coast. It is said of him in connection with this experience: "All this time Master Hunt, our preacher, was so weak and sick that few expected his recovery. Yet, although he were but twenty miles from his habitation, and notwithstanding the stormy weather, nor the scandalous imputations (of some few, little better than Atheists, of the greatest rank among us) suggested against him, all this could never force from him so much as a seeming desire to leave the business, but preferred the service of God in so good a voyage, before any affection to contest with his godless foes, whose disastrous designs (could they have prevailed) had even then overthrown the business, so many discontents did then arise, had he not, with the water of patience and his godly exhortations (but chiefly through his true devoted examples) quenched those flames of envy and dissention."

Arrived in Jamestown his hands and heart were more than full. We see him leading the devotions of the people under the open sky, preaching with a bar of wood for a pulpit, and



BAS-RELIEF OF THE FIRST COMMUNION, CELEBRATED JUNE 21, 1607

administering the sacraments under the most difficult conditions. Captain Smith gives the routine as follows: "We had daily common prayer, morning and evening; every Sunday two sermons; and every three months the Holy Communion, till our minister died; but our prayers daily with an Homily on Sundaies we continued two or three years after till our preachers came,"—that is, those who came after the death of Mr. Hunt.

Here is a true picture of the beginning of Church life in America. The pioneers, working in the summer heat, building a fort, clearing ground, planting corn, getting out clapboard and specimens of timber to send back to England, with sassafras roots and other crude products of the land. Sunday comes, and they leave their tools, but still taking their arms they gather under the "olde saile" to shadow them from the sun while they hear the familiar words of Common Prayer and the cheering exhortations of their man of God.*

* Colonial Churches of Virginia, Southern Churchman Company.

Thus the chaplain went about his ordered duties, finding responsibilities which multiplied with the days. Sickness and suffering came upon the little company. The unacclimated men died like sheep. August alone saw twenty-one deaths and the little churchyard was full of mounds. Food was scarce and the river water which they drank was deadly. And the cold of the winter brought fresh suffering. Dissensions broke out among those in authority, and more than once Chaplain Hunt was instrumental in composing their differences. A fierce conflagration consumed the church and all but a few houses of the little town. Mr. Hunt had taken his library with him, which under the circumstances was precious indeed. This, together with everything he possessed, was destroyed. "Good Master Hunt, our preacher," says the record, "lost all but the clothes on his backe, yet did none ever see him repine at his losse." Through this dark winter he cheered and encouraged his drooping companions, and—supported by the persevering energy of Captain Smith

—exhorted the wavering and despairing, so that by the spring the first critical period in the colony's life had passed, the town was rebuilt and the church restored.

Little more is known of Robert Hunt. How long he lived in the colony we are not told. That he died there and is buried under the shadow of the old church tower is practically certain. Captain John Smith, in the sentence above quoted, speaks of "his memorable death," but we have no further details as to the time and place. Probably toward the close of the second year his none too strong physique succumbed to the great labors and hardships he had endured, and we find him succeeded by the Rev. Richard Buck, who for eleven years "fed the people with the Bread of Life and preached to them the Gospel of Salvation." It is a brave and simple record, that of Robert Hunt, chaplain. Short as was his life in America, the Church and the nation owe high honor to his memory.

Virginia was fortunate in the services of Robert Hunt; she was no less favored in the ministrations of the Rev. Alexander Whitaker, who was foremost among the little band of clergy that came out from England in the early years. After its bitter early experience the colony expanded rapidly, both up and down the river. In 1611, at Henrico—now Richmond—a church was built and the care of the congregation committed to Mr. Whitaker, who, in addition to his labors in the colony, gained by his missionary activity the title of "Apostle to the Indians." He it was who baptized Pocahontas and united her in marriage with Mr. Rolfe. His character is thus sketched by a contemporary: "I hereby let all men know that a scholar, a graduate, a preacher, well borne and friended in England; not in debt nor disgrace, but competently provided for, and liked and beloved where he lived; not in want but (for a schollar and as these

days be) rich in possession and more in possibilities; of himself, without any persuasion (but God's and his own heart) did voluntarily leave his warm nest; and, to the wonder of his kindred and amazement of them that knew him, undertook this hard, but, in my judgment, heroic resolution to go to Virginia, and help to *bear the name of God unto the gentiles.*" He seems never to have regretted his decision, for, in after years, writing from his Virginia parish, he says, "I maruaile much that so few of our English ministers come hither. Doe they not either willfully hide their tallents, or keepe themselves at home for feare of losing a few pleasures? But I refer them to the Judge of all hearts, and to the King that shall reward every one according to the gaine of his tallent. I, though my promise of three yeeres' service be expired, will abide in my vocation here until I be lawfully called from hence. And so, betaking us all unto the mercies of God in Christ Jesus, I rest for ever."

It was by such as these that the foundations of Virginia were laid, that Virginia which came to be the mother of Churchmen as well as the mother of statesmen. Humanly speaking, everything depended upon the men who began the work, and, in the providence of God, the few who were found were fit for the task.

IV. *The Widening Fields*

It is of course impossible, and would not be desirable, in these articles to attempt even to summarize the entire history of a diocese. Our purpose is only to show how the Church came, and to sketch certain features of the beginnings of her work. But if we would grasp the importance of the day of small things we must view it in relation to the results which flowed from it; therefore it is well to take a glance at certain historical features of Virginia, the cradle of the American Church.

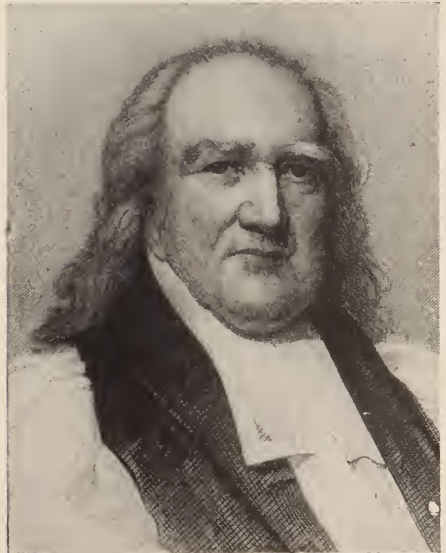
Here Church and State marched side by side, or rather, the Church *was* the State. It was in the second crude little church at Jamestown, in 1619, that there met the first representative assembly in America to establish self-government upon this continent; and the laws they passed had quite as much in them about ministers and church attendance, Sundays and sacraments, as about judges and courts, debtors and drunkenness. They even provided that the members of the legislature should attend divine service upon the "thyrd beatings of the drum, under a fine of two shillings and sixpence." With such a conception of the Church as embracing all people and permeating the community life, it was to be expected that as settlements grew the Church too would grow; and, though (contrary to the practice of Puritan Massachusetts) Quakers and non-conformists might reside unmolested within the bounds of the colony, it was true that Virginia in those days was a colony of Churchmen.

It was in 1639 that the third Jamestown church was built, a structure of brick whose old tower survived the devastations of two great wars and is shown in an accompanying picture. This third church saw the Virginia Colony firmly established, but with its growth the influence of Jamestown waned and passed. Williamsburg became the capital, and in 1715 what is now called Old Bruton Church became its successor as the court church of the Colony.

But before the glory of Jamestown altogether departed, a significant event took place in the founding at Williamsburg of William and Mary College in 1693. In this early movement toward higher education there was a missionary purpose, special provision being made for the education of Indian boys.

Later the Church experienced dark days in Virginia, partly because of

prosperity. Plantation life grew abundant and easy, and clergy of less character and devotion were attracted to Virginia. Missionary zeal largely died out. The colony grew peaceful and prosperous and sate—and at the same time less concerned about the ideals of religion,—though even then there were saints not a few. But the Revolutionary War was a sad experience for the Church in Virginia. Notwithstanding the fact that the greatest leaders in that movement were her own sons and were faithful Churchmen, the Church suffered severely because of its supposed union with the English state. It was difficult to convince the plain people anywhere in the American colonies that there was not an unholy alliance between King George and the Episcopal Church. "At the outbreak of the war the clergy in Virginia numbered ninety; at its close there were twenty-eight. Legal proceedings and enactments following the Revolution stripped the Church of most of her power; the grants of the English crown were of course taken from her, and she became a mark for plunder. Glebes and church buildings were sold for a



BISHOP MOORE, OF VIRGINIA

song and the proceeds were directed to be used "for any public purposes not religious." Chalice and patens were found on planters' sideboards, and a marble font became a horse-trough. Discouraged and without support, many of the clergy abandoned their spiritual calling." Despite the fact that Virginia had for twenty-two years had a bishop in the person of James Madison, the difficulties against which he struggled were so great that at the convention of 1812, following his death, only thirteen clergy were gathered. But this period was the low-water mark of the Church in Virginia. In 1814 the Rev. Richard Channing Moore was consecrated bishop and with him began a reconstruction which was little short of wonderful. He found in his diocese only five active clergy; when he died, after an episcopate of twenty-seven

years, he left 95 clergy, serving 170 congregations.*

The Virginia of Revolutionary days is now divided into three dioceses under six bishops and containing nearly 40,000 communicants. To this result no agency has contributed more effectively than the Virginia Theological Seminary, founded in 1821, which has given the Church more than 1,000 clergy, 38 of whom reached the dignity of the episcopate, while more than 70 went to the foreign mission field. Thus, far beyond her borders, throughout our own broad land and in every mission field beyond the sea, the sons of Virginia have gone, carrying the Church's message and planting the ancient faith. Looking back 300 years to the day of Robert Hunt, how truly we may say, "The little one has become a thousand!"

* Conquest of the Continent, page 47.

CLASS WORK ON "HOW OUR CHURCH CAME TO VIRGINIA"

PREPARATION FOR THE LESSON

AMPLE material for this can be found in any good American history read in connection with some history of our own Church. Most teachers will be already familiar with the secular aspects of the founding of the Jamestown Colony, but will need to refresh their minds with regard to its religious and Church significance.

THE FIRST FIVE MINUTES

There should be no difficulty about finding the point of contact with any group of live American children. Ask how they would feel if they suddenly heard that a beautiful, new land had been discovered, and what they would probably do? Show them the difference between exploration and colonization, and compare the little ships to which our forefathers trusted their lives and fortunes with the great ocean liners of to-day.

TEACHING THE LESSON

I. Seeds That Failed.

1. When was our prayer-book used in America for the first time?
2. Tell something about the colony of Roanoke.
3. Who was the first English baby

born in America, and what became of her?

4. What do you know of the Gorges Colony on the Kennebec?

II. The Seed Which Took Root.

1. What historical happenings at the beginning of the seventeenth century turned Englishmen toward colonization?
2. Who was the leader in this movement?
3. Tell of the company which set forth to Jamestown?
4. The circumstances of their landing.

III. Two Godly Men.

1. Describe Robert Hunt.
2. What facts make you think that he was a brave and good man?
3. Give some account of his work.
4. Who was Alexander Whitaker, and what did he do?

IV. The Widening Field.

1. Tell some things that happened in the little church at Jamestown.
2. Why did it fall into decay?
3. How did the Revolution affect the Church in Virginia?
4. Who was Bishop Moore, and what did he do?
5. Tell something about the present state of the Church in Virginia.

THE LITERATURE OF MISSIONS

BOOK REVIEWS

In the Land of the Cherry Blossom. By Maude Whitmore Madden. Fleming H. Revell Company, 158 Fifth Avenue, New York, Publisher. Price, 75c. net.

The author of this book on Japan is a missionary in that country representing the Christian (or, as it is less accurately called, the Campbellite) Church. It is one of the few books by a person familiar with the field which has been written for children and young people. It tells many stories of individuals, together with other glimpses of life-history which are suggestive. While for our purpose some things would naturally be omitted and others modified, a teacher desiring to make Japan real to a class of young people would find much useful material in Mrs. Madden's volume.

Hymns for Sunday-school and Church. Published by the Parish Press, Fort Wayne, Ind. Price, 10 cents a copy, \$1.00 a dozen, postpaid; \$5.00 a hundred, carriage not paid.

Under the approval of the Synod of the Mid-West, the Parish Press, of Fort Wayne, Ind., publishes a hymnal with the above title. Inside the cover is also a brief service for Sunday-schools, and at the close of the volume the Magnificat and Nunc Dimittis pointed for chanting. There are eighty hymns, and we are glad to note that in almost every case the words are printed within the staff, as they should be with those inexperienced in reading music. The selections, with one or two exceptions, are entirely from the Hymnal and cover the round of the Church's seasons. The very moderate cost of the volume will make it possible to put an effective musical hymnal into the hands of Sunday-school children and choirs of needy missions.

The Jubilee Story of the China Inland Mission. By Marshall Broomhall, M.A., Editorial Secretary.

The China Inland Mission and its great leader, Hudson Taylor, are known wherever in the world there is missionary interest and enthusiasm. This year marks the fiftieth anniversary of this great enterprise for the evangelization of China, and there fittingly appears a memorial volume of some 400 pages giving the history of the movement and the results accomplished. It tells in compact fashion the part which the China Inland Mission has had in fifty

very wonderful years of China's history. While much of it deals with details of individuals and their experiences, there are also many interesting side-lights on the general progress of Christian evangelization in China. One need not agree with the methods of the C. I. M. in order to recognize its zeal and devotion. A society which, out of its 700 missionaries who were in the field at the beginning of the Boxer Rebellion, records a list of 79 men, women and children who during that awful time laid down their lives for Christ's sake, and which still undaunted continued its work without cessation, has high claims to the regard and admiration of the Christian world.

A UNIQUE book has recently been published in Japan. It is a labor of love in memory of the late Bishop Channing Moore Williams, our pioneer missionary in that land. The book is compiled by the Rev. Dr. Motoda and Mr. K. Orima, who had the assistance of many others in collecting material. It is intended as a perpetual memorial of the man to whom the Nippon Sei Ko Kwai owes so much. It is printed in Japanese and there is as yet no English translation. In sending a copy to the Board of Missions the Committee on Memorials to Bishop Williams, appointed by the Kyoto Synod of 1913, say: "We feel that we who walked with and worked with and knew that man of God should put in some permanent form a record of his life and work amongst us, for the benefit and example of those who come after us. Bishop Williams' quiet and humble life, so full of the odor of piety and of selflessness, reminds us of the modest little violet, which hides its blossoms under its own leaves. So he strove, as it were, to conceal his good works, not even letting his left hand know what his right hand was doing; and one sometimes wonders if he now, in his heavenly home, is pleased at our efforts to make so public and to spread abroad the reputation of his good works. However, we feel that he cannot now look with disfavor on our efforts to set his life forward as an example for all members of the Sei Ko Kwai to follow; and so we have done into a book (very poor and inadequate, but at least an attempt) a record of his life, his work and his sayings, whilst he was here with us in the Land of the Rising Sun. May it accomplish its object of helping to perpetuate his memory and thereby helping forward the Christian life in Japan."

EDUCATIONAL MATTERS

THE books for the five courses suggested for this year's mission study are all advertised on page 729 of this issue of THE SPIRIT OF MISSIONS. Leaders will find plenty of material for the study of any of the following subjects:

General Missions: Text-book, "The Why and How of Foreign Missions."

Domestic Missions: "The Conquest of the Continent."

Japan: "Japan Advancing—Whither?"

China: "The Emergency in China."

Social Results of Missions: "Social Aspects of Foreign Missions," or "Then and Now."

This year's Junior book is a special edition of Bishop Walsh's "Modern Heroes of the Mission Field" (in paper only, 40c., from the Educational Department, 281 Fourth Avenue, New York City). For leaders using this book, Miss Grace Lindley has prepared a pamphlet of "Suggestions" (Price, 10c.), which includes a list of separate biographies of all the heroes in the book. Leaders of younger Juniors will find it helpful to supplement the text-book with the stories as retold in the lesson series now running in the *Missionary Magazine* (Young Churchman Co., Milwaukee, Wis., 25c. a year), under the title, "Twelve Men Who Weren't Afraid."

MORE than 2,000 mission study classes were held last year. This is an increase of about 300 over the previous year.

THE mystery play, "The Vision of St. Agnes' Eve," by Marie E. J. Hobart, has been slightly changed and the local features cut out, so that it is now perfectly suitable for presentation in any parish. This play is

especially recommended for those who have had some experience in giving mystery plays. It may well come after "The Little Pilgrims and the Book Beloved" or "The Great Trail." Mrs. Hobart has written "Suggestions" for giving it, which will be sent upon application to the Educational Department.

THE Educational Department: Lends books, maps, costumes and curios.

Prepares exhibits.

Publishes books.

Suggests methods.

Trains leaders.

Answers questions.

How can we help you?



[SEE OPPOSITE PAGE]

ROOD SCREEN FOR SALE

THE accompanying picture shows the headquarters of the Board of Missions at the Panama-Pacific Exposition. The booth is surrounded by a rood screen, which at the close of the exposition will be for sale, delivery to be made January 1st, 1916. The height is 15 feet, the length 63 feet. It would be appropriate for use

in a church, and could be altered as desired. Probably there is enough for two churches. If any of our readers wish to present or procure such a screen, this is a good opportunity to get one at a low price. Specifications as to dimensions and price can be obtained from the Educational Department, 281 Fourth Avenue, New York.

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

Alaska

Miss A. Isabel Rowntree arrived safely at Nenana on August 16th.

Anking

Mr. Lloyd R. Craighill sailed for the field on the S.S. *Mongolia* on August 25th, from San Francisco.

Canal Zone

Returning after a short stay in the United States, the Rev. H. R. Carson sailed from New York on the S.S. *Allianza* on September the 16th.

Cuba

Miss S. W. Ashhurst on August 26th sailed from New York to take up her work in Cuba.

Coming out on furlough, the Rev. C. M. Sturges sailed from Havana on August 17th and arrived at Guthrie, Okla., August 21st.

Hankow

Returning after furlough Dr. and Mrs. John Mac Willie and Master Donald sailed on the S.S. *Shinyo Maru*, September 4th.

Rev. and Mrs. L. B. Ridgely left China on regular furlough via the S.S. *Mongolia* July 23rd and arrived in San Francisco August 17th.

Miss Louise L. Phelps, sailing on the S.S. *Monteagle*, arrived in Vancouver on August 1st.

Honolulu

Word has come announcing the death of Mrs. Caroline Clark, who was one of our United Offering workers among the Hawaiian people.

The Rev. Leopold Kroll, returning to the Islands, sailed from San Francisco on September 7th.

The Rev. Leland H. Tracy, who has been transferred from Nevada, arrived at his post on August 24th.

Kyoto

Miss Marian Humphreys, who was appointed under the United Offering of the Woman's Auxiliary, sailed from San Francisco on the S.S. *Mongolia*, August 25th.

Miss Alma Booth sailed for the field on the same steamer.

Mexico

Rev. Allan L. Burleson left Mexico City on August 16th, reached Vera Cruz on the 19th, and arrived in New York on the 29th of August, via the S.S. *Morro Castle*.

Miss Claudine Whitaker left Mexico on September 16th for the the United States.

Philippines

Coming on regular furlough, Miss Cornelia K. Browne, sailed on the S.S. *Korea* August 2nd, from Manila, and arrived in San Francisco September 9th.

The Rev. George C. Bartter and family sailed from Manila July 25th, and arrived at San Francisco on the S.S. *Shinyo Maru* August 23rd.

Mr. Greville Haslam, nephew of Bishop Brent, left San Francisco on the S.S. *Nippon Maru* on August 21st, to teach in the Baguio School.

Porto Rico

Coming to the United States on regular furlough, Miss S. R. Davidson left Porto Rico on August 28th and arrived in New York via the S.S. *Caracas* on September 2nd.

Shanghai

On August 21st Mr. Donald Roberts and Mr. James A. Mitchell sailed from San

Francisco on the S.S. *Nippon Maru*, to start their work in China.

Dr. Ellen C. Fullerton and her sister, Miss Caroline Fullerton, after regular furlough, left San Francisco on the S.S. *Mongolia*, on August 25th.

Deaconess Laura P. Wells, and Miss Sidney Oehler, sailed on the same steamer.

Sailing from Shanghai on July 23rd, via the S.S. *Mongolia*, the Rev. F. L. H. Pott,

D.D., arrived at San Francisco August 17th, and reached New York on the 23rd.

On the September 4th sailing of the S.S. *Shinyo Maru*, the Rev. C. F. McRae and family, also Miss Olivia H. Pott, left San Francisco to return to the field.

Tokyo

The Rev. Norman S. Binsted left on the S.S. *Mongolia*, August 25th, from San Francisco, to take up his new work in Japan.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary worker available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York.

Church Missions House Staff

The President and Secretaries of the Board are always ready to consider, and so far as possible respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

Secretaries of Provinces

I. ————

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D., Room 810, Woodward Building, corner Fifteenth and H Streets, N.W., Washington, D. C.

IV. Rev. R. W. Patton, 412 Courtland Street, Atlanta, Ga.

V. ————

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. Edward Henry Eckel, Sr., 211 W. Market Street, Warrensburg, Mo.

VIII. Rt. Rev. G. C. Hunting (acting), Reno, Nev.

Alaska

Mrs. Grafton Burke, of Fort Yukon.
Rev. Hudson Stuck, D.D.

Asheville

Ven. W. B. Allen (during November and December).

Brazil

Rt. Rev. L. L. Kinsolving, D.D.

China

ANKING:

Miss S. E. Hopwood.

HANKOW:

Rev. F. G. Deis.

Rev. A. A. Gilman.
Rev. C. H. Goodwin.
Miss S. H. Higgins.
Rev. L. B. Ridgely.
Miss K. E. Scott.

SHANGHAI:

Rev. H. A. McNulty.

Mr. H. F. MacNair (in Eighth Province).

Rev. J. W. Nichols (in Eighth Province).

Rev. F. L. H. Pott, D.D.

Dr. W. H. Jefferys.

Cuba

Rev. W. W. Steel.

Rev. C. M. Sturges (in Seventh Province).

Japan

Kyoto:

Rev. Roger A. Walke.

Tokyo:

Miss S. T. Rees.

Rev. C. S. Reifsnider, D.D.

Dr. R. B. Teusler.

Liberia

Miss S. E. Conway.

Porto Rico

Western Nebraska

Rt. Rev. G. A. Beecher, D.D. (during November).

Work Among Indians

Mrs. Baird Sumner Cooper of Wyoming. Address, The Covington, West Philadelphia.

Work Among Negroes

Representing St. Paul's School, Lawrenceville, Va.; Archdeacon Russell, Lawrenceville, Va.; Rev. Giles B. Cooke, Matthews Court Couse, Va.; Mr. Alvin Russell, 500 Woodland Avenue, Philadelphia, Pa.

Representing St. Augustine's School, Raleigh, N. C.: Rev. A. B. Hunter.

Representing the schools and other missionary work in the diocese of South Carolina: Archdeacon Baskerville, Charleston, S. C.

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS

WHAT THE WOMAN'S AUXILIARY IS TO A VETERAN OFFICER

By Sarah C. Neilson

In charge of the Domestic Work of the Pennsylvania Branch from its beginning, president of the branch seven years, at the last annual meeting made honorary president, Mrs. Neilson still continues as chairman of the Domestic Committee.

I AM asked what does the Woman's Auxiliary seem to be, and to stand for? And having had the honor of being one of its Diocesan Officers, all these forty-three years, I can answer unhesitatingly that to me it seems to be a wonderful unit, embracing in its membership a great company of women in all of our dioceses and missionary districts, who love and care for missions; and, more than that, it is teaching the love of missions, year by year, to an ever-enlarging body of women, and the dear children, too. The Woman's Auxiliary to the Board of Missions is its proud title, helper to that peerless body of men, who frame and direct the missionary program.

In the days of its infancy the Auxiliary began by helping the missionaries and their families in sending them boxes of clothing and household supplies, and this work alone called for large expenditure of means and work. But though this has greatly increased, large sums are also sent for the work which is in charge of the missionary. They have all learned in their isolation and pressing needs, where there are ears open to their cries. Many times it is their urgency which gains their relief. It would be beautiful if the Board could favor-

ably respond, but it is only our almoner, and can but give what we entrust to its care. We are learning to give, and we have vastly improved. I believe that the Woman's Auxiliary is our best teacher. I have never seen a branch of it take in hand a missionary letter and read the needs of a family, in its pathetic list, that some mother's heart has not been touched as she hears of what that other baby needs, that it would seem impossible for her child to lack. And so the human chord is touched, which harmonizes all and says: "Ye are brethren."

For many years the Woman's Auxiliary did this beneficent work, without its beautiful United Offering—its thank offering for three years of happy service. And lo! a new door of blessing is open to it. Who can measure what it is to the women who give it, as well as what it carries through those who receive it! Many a barren spot has grown to blossom as a rose through the presence of a woman worker sent through the triennial thank offering. The missions of the Board must always have first claim on us, and while others are good and tempting, we must remember our name and duty as auxiliary to the Church's Board of Missions.

AUXILIARY VOLUNTEERS

By *Agnes Emily Warren*

With great pleasure we print the story of her summer in the West as told by Miss Warren, Vice-President and Domestic Chairman of the New York Branch.

It is not the first time that something of this sort has been done. In the last few years Bishop Thomas has won several of the members of the Auxiliary to volunteer for summer duty, and a year ago Mrs. Soule, of Massachusetts, whose name we all love to link with the origin of the United Offering, gave two months to Eastern Oregon.

Miss Warren's vivid account of what she did and thought in Wyoming and elsewhere on her trip to the Pacific Coast will, we are sure, set more than one woman thinking where and how her next summer may be spent. If our bishops who have opportunity to use such temporary workers will let us know, we may be able to give mutual help by introducing them and these volunteers the one to the other.

THIS summer I did indeed have a very good time, and the heartiest reception from the hospitable people of the West. Most of my "work" was in Wyoming. I was in Cheyenne at the time of the convocation, and Bishop Thomas motored me afterwards to Laramie (and, oh, how I enjoyed that ride across the prairies!) to see the Summer School, at which were gathered between 200 and 300 teachers from all over the state. The school is held at the university (a fine group of buildings with a remarkably interesting museum), and it was a great pleasure to meet so many bright and interesting men and women, to say nothing of the faculty and the dean who gave me a most kind welcome.

Such "work" as I did was a real pleasure; it had none of the hardship and difficulty about it which dignify the lot of the real missionary! I just wish that we could turn our Woman's Auxiliary officers and members loose for a few months of every year in some part of our huge Domestic Field! How they would enjoy the experience! They would come home enthusiastic, eager to help the men and women who are giving some of the best years of their lives to this hard but splendid work! We should never have to beg for missions if we, who have so many comforts, could see

and therefore realize not only the need of those to whom our missionaries are ministering but the hardships which the missionaries themselves are called upon to endure. You see the missionaries will never tell of these hardships, indeed, I think they really count them all joy, a part of the great big beautiful game that they are so grandly playing!

Being in Cheyenne at the time of the convocation, I felt the wonderful atmosphere which Bishop and Mrs. Thomas have managed to secure in their home at "Bishopstowe." They have made it a real home for the clergy and other workers, who seem really to look upon the bishop's house as such, and to feel that convocation, in spite of all the work to be accomplished at it, means a sort of going home for the holidays, and that after a pretty hard school year! I would like to say, "Three cheers for Bishopstowe and all it means to the Church in Wyoming!"

You want to hear about the Woman's Auxiliary? The women were not idle whilst the men were working! We had meetings, addresses, conferences, study classes, receptions, and I don't think I ever saw a more eager and responsive body of women than these Wyoming workers. So much depends upon them; with so little to help them, with

so few advantages, they have to carry on the work, to arouse interest, and to spread information about missions. And besides the officers and workers in the Woman's Auxiliary, I met other women in Wyoming and other parts of the West, who felt their need of "bread"—who were "hungry" and said so. Truly many of these women would be grateful for the "crumbs" which we let fall so carelessly, but which our Master bids those who are His disciples to "gather up."

"Tell us about the East!" "Tell us about the work and the workers there!" "Tell us about the Woman's Auxiliary and its methods!" "Tell us" (and how earnestly they asked it), "tell us about the Christ! Remember we have not had your opportunities, we have not had missionary and Bible study classes, we cannot go to conferences such as Cambridge and Silver Bay!" And it was wonderful to see how eagerly they listened to and discussed the "Old, Old Story," which means so much to every one of us! How I wish you and some of our Eastern workers could have been with us to share the joy I felt when one and another told me in different words what one expressed in these, "I, too, will tell this Old, Old Story." And there are some now, who, at great cost of time and study, are trying to fit themselves to lead Bible study classes. I have heard that one woman has volunteered to spend a winter on the Wind River reservation to work amongst the Indians. For Miss Alice Beath, who did such great things amongst them, presenting such large and well-prepared classes to the bishop for confirmation, has now found other work! The first interesting ceremony which I witnessed in Wyoming was her marriage to the Rev. Belknap Nash! It is good to know that she is not lost to the district, for she is the sort of worker that no mission can afford to lose.

There is so much work to be done in Wyoming and in the great Middle West; so much, that I feel like saying, "Go West, young men!" "Go West, young women!" to those of our workers who say they want to do big things for Christ in the mission field, but who cannot go abroad. Here is a big field in our own country! And I would say it not only to the "young," for it seems to me that here is a great open door set before those who have had the privilege of attending conferences and study classes. Why cannot we all occasionally volunteer for summer service in those parts of the domestic field where our presence might be a help and possibly an inspiration to those who are so "hungry" that there is often danger of their "fainting by the way"? Could not a few of us be used each summer if we would volunteer? It would mean so much to the field (so it seems to me) and it would surely mean a great deal for our home base!

I can never tell a half of the great things which I saw! When one sees the Christ life really lived, one holds one's breath in awe; and in the wilderness of our great prairies I saw men who have gone forth, as their Master did, "to seek and to save that which was lost." I have seen men, and women, too, who have laid aside comforts and the many things which we are apt to call "necessaries," that they may minister to the many little handfuls which make up the multitudes who are living on the plains and in the deserts and mountain districts of our great land. I have seen, and I shall never forget it, a man who for Christ's sake is working as a miner, and living on a miner's wages, that he may take the Gospel Story to men who have refused to listen when it was told to them by those who they say are "paid to tell it"! I have seen so much that is wonderful, so much that is inspiring in the West—do you wonder that I want others to

see and know about it? Do you wonder that I want to help more? Do you wonder that I want others to realize, before it is too late, what a great opportunity Christ has given to those of us who want to share in His work? There is a precious chance for some of us to actually "go" in obedience to the Lord's command, and in the going to prove the truth of His promise that He will be present with those who "go." How our diocesan educational secretaries would enjoy the thought that those whom they were trying to train were preparing for active service "at the front"!

I have learned another thing! For I have learned that those who can "go" in spirit only, by prayer, and by proxy to the field, may prevent women who are there from breaking down through the monotony of the daily work, and the unromantic drudgery which is so hard to bear. We at home, with the many amusements and the constant recreation which we have, we don't realize what an interesting book, a new novel, a good biography would mean to a tired worker; if we did, we would send them, and there would be fewer headaches and fewer breakdowns from wearied, overtired nerves. Our boxes of clothing and household goods, also, would be the more gladly sent to relieve the tired wife of many a missionary and to save the scanty household treasury of just so much tax upon it. Mrs. Thomas told me it meant so much to her to have on hand

a store of pretty and useful things that she can give as "surprise presents" to some of the workers; and by asking at Auxiliary headquarters the name of more than one missionary bishop's wife can be given, who is glad to fill her missionary shelves and dispense from them to her missionary guests. Then victrolas and victrola records! Oh, there are so many things that we may do or send, to brighten the lives of our missionaries!

I do thank Bishop Thomas for inviting me to "go West!" I have learned so much. I think I have learned a little more of the wonder and beauty of a religion which can make heroes and heroines out of ordinary men and women such as ourselves. And when I feel that the little that I am able to do for missions is hard work, and that it takes a good deal of time and trouble, then I shall remember those who are giving their lives to the work, and who are counting it "all joy" to live on poor food (where canned food is a luxury, meat rare, bread not often seen); where visiting the sick, the careless, the ignorant, means often a long, hard journey on which, in spite of precautions, the ears and feet occasionally get frost-bitten, and when the night's lodging is, to say the least, of a rather primitive kind—yes, I shall think of some of these things, and shall pray that I may be more faithful and more earnest in my efforts to "play the game."

A MISSIONARY EXPERIENCE

By Laura A. Moulson

Junior Treasurer, Western New York Branch

I CANNOT imagine a more delightful year spent anywhere than in one of our mission fields, providing the field is as interesting and the associates are as splendid as in that of

my experience—La Grange, Atlanta Diocese, Georgia.

Possessing a strong desire for this personal experience in the mission field, when the opportunity offered I

ventured to undertake the work.

What is the charm of the mission field, with its privations and sacrifices? We cannot tell, but it has a charm all its own. The ten months passed quickly, and only the memory as of a dream lingers with me.

The cotton mills at La Grange are located about a mile and a half from the town. In the very midst, on a hill overlooking the mills and cottages, stands "the mission," or, as it is rightly called, the "La Grange Settlement," with its three fine buildings—the settlement house containing the large hall used for the kindergarten, gymnasium and Sunday-school, the library, the chapel, the hospital, and, adjoining, the home for the students and nurses.

The life at the mission is a busy one. From early morning until night each worker has her special duties, which have been carefully planned and systematized, and when the duties are performed, there are the calls to make—a very important part of the work.

When I was there, there were twelve students in the training-school—women from all parts of the South and one from far Japan, who was, after her graduation, to return to her native land to open a Christian kindergarten. Her eyes grow bright and fairly sparkle when she says, "And I will teach them about the Christ Child and the beautiful things I have learned here."

The kindergarten meets each morning. The little tots are gathered in from all quarters, and on the bright, happy faces one may read the joy they feel in being there.

Of the hospital and its efficiency, too much cannot be said, for many lives are being saved here every year. The greatest need for this branch of the work is an emergency fund which would enable those who cannot pay even \$4.50 a week to come here and receive care until health is restored.

The district nurse brings much comfort and relief to the bedside of the sufferer when she visits the home on her daily rounds. There are cooking and embroidery classes, clubs for both boys and girls, young and old. There is a library, with its books suited to all ages and many tastes.

The Sunday-school is growing. It has been one of the problems of the mission, but the seed which has been sown is bearing fruit, and these young people are the congregation of the future.

The little chapel is a room in the settlement house, furnished in dark oak-stained furniture and presenting a dignified and Churchly appearance. The altar, credence table, litany desk and seats were made of the native wood by a factory in town, and it is interesting to know that their cost was only \$100. A new organ is in prospect for the near future, as about \$100 is in the bank, awaiting the completion of this fund.

The congregation has started a church building fund which they hope to complete some day, as this need is great, and any co-operation in this would be welcome, as it is not an easy thing for them to undertake.

The work is like the mustard tree which has sprung from a small seed. A few years ago some one saw a vision, and "not being disobedient," regardless of discouragements and difficulties, with true consecration sowed the seed which shall some day bring forth fruit one hundred fold.

AN IDEAL

THIS is the last year for gathering in the United Offering of 1916. Early in October, a year from now, General Convention will meet in St. Louis and the Woman's Auxiliary will hold its Triennial there. Its chosen representatives will assemble for their united Eucharist and to make their united gift. It rests

with every member of the Auxiliary to see that that offering is nearer our ideal than any yet has been.

This ideal is, first, that it shall be a truly united gift. We would have every woman and girl share in it, whether she thinks of herself as a member of the Woman's Auxiliary or its Junior Department, or not.

United Offering Treasurers are not alone responsible for enlisting interest, nor should they be the only persons to bring the offering to the notice of others, to distribute leaflets and offer boxes, to suggest the giving of checks. Should every diocesan and parochial officer, every one already interested, feel it her duty to spread knowledge and interest and to gain new sharers in our united gift, our ideal would all the sooner approach its realization. This last year, will not every group of diocesan and parochial officers act as a United Offering committee, with this end in view?

And what share in the United Offering shall each giver take? Our second ideal answers this: That our gift shall be the expression of our thankfulness. This may be shown in the coin dropped daily, weekly, monthly, in the blue box of the United Offering, in the check sent half-yearly, yearly, at the close of the three years, to the United Offering treasurer. But whether it be the accumulation of many small sums or the larger amount given at one time, our hope is that each gift may show that we understand the reasons that we have for thankfulness to God:

The fact of our Christian womanhood, with all which that implies—our knowledge of a Heavenly Father's love shown in the sending of His Son; the baptism into Christ's Body; the bestowal of the Holy Spirit's grace; the strength and refreshment given through the Heavenly Food; the comfort of the Sacred Word; the shielding, guiding, mould-

ing influences of the Church and the Church's ministry; the Christian Year, the Book of Common Prayer; the fact of our earthly life with its unending opportunities and immortal outlook; the joy of service; the sacred discipline of suffering and sorrow; the blessed vigor of diligence and labor; the ever-increasing knowledge; the ties of family and friends; the joys of home; the recurring reminders of birth and marriage; the birth of children; all spiritual and temporal gains; the recovery from illness; the rescue from harm—what manifold opportunities the discerning eye discovers for the manifestation of a thankful heart!

And as we gather in our ideal treasure, what is the ideal purpose for its use? In the old story King Midas touched the living and beloved child and turned her into gold. We would have God's Holy Spirit breathe upon our gold and transmute it into life.

In the Church's mission field today, supported by our last United Offering, there are 175 women—our United Offering missionaries—adventuring for God. One holds the post of principal of St. Margaret's, Tokyo, the capital city of Japan; one in North Dakota, mothers in the Church Hall of the State's University, girls of that broad western land; one is the Dean of the Training School at La Grange, Ga., and another the physician at St. Agnes' Hospital, Raleigh; one gives long years of unstinted devotion to the Indians in the Good Shepherd Hospital, Fort Defiance, Ariz.; one travels among the hamlets of Eastern Oregon, and another ministers in the native huts of Africa; one trains Bible women in Soochow, and one superintends the country day schools in the District of Hankow; sisters and deaconesses, teachers, physicians, nurses, trainers in household industries, evangelists,—here we see the vanguard of the great company of women whom our

ideal shows us as some day publishing the Word.

Our ideal: From every diocese one new recruit? From every parish one? In every family one devoted child? Our ideal becomes a vision—the realization in actual practice of the principle — the Church herself, Christ's Body and His Kingdom which shall win the world; each member a missionary; a selected number called of God, who shall lead the way, chosen from among all as giving promise for the task, trained for a peculiar service, and finding no training too long, too lowly, too minute, going out in companies and no longer solitary, working together in a love that beareth all things, believeth all things, hopeth all things, endureth all things, a love that shall never fail.

AN OLD FRIEND

*Headquarters, 211 State Street,
Hartford, Conn.*

FOR twenty-two years members of the Woman's Auxiliary have been indebted to the Church Missions Publishing Company for material for their missionary meetings, reading and study. This company, largely carried on through the voluntary interest and effort of one Connecticut family, has paid out up to August of the present year over \$21,000. It has printed some five hundred publications, including seven volumes of between seventy-five to one hundred pages, all illustrated. At the present time it is issuing a hundred-page biography of Bishop Hare, by Miss Peabody, of South Dakota, and a new Hand-Book on "Our Missions to the Southern Mountaineers," by the Rev. Dr. Whittaker, of Knoxville, Tennessee. A list of its publications can be had from the company, or through the Educational Department at the Missions House, and we are sure that this year when many study classes are taking up again

"The Conquest of the Continent" and other books bearing upon our various mission fields, they will find their other material helpfully supplemented by books and pamphlets of the publishing company which has been our helper for so many years.

FIFTY HELPFUL YEARS

A book has come to us from the headquarters of the S. P. G., 15 Tufton Street, Westminster, S.W., London, price sixpence net. The title of this book is "Ministries of Women During Fifty Years, in Connection with the S. P. G." It reviews these fifty years from the formation of the Ladies' Association in 1866 to the Women's Committee of to-day, and the work of women in India, Burmah, South Africa, and the Far East, China and Japan.

We commend it to the members of the Woman's Auxiliary, who will be interested to see the likenesses and unlikenesses between that work and our own. In these times of trial, while they are so bravely keeping Jubilee, we shall wish often to remember these fellow-workers in our prayers.

WILL THIS HELP?

In one diocese where branches are unable to use the United Offering stereopticon slides because they have no lantern, they have been used in the moving-picture shows, and it has proved a great success.

THE OCTOBER CONFERENCE

The October Conference will be held on Thursday, the 21st, at the Church Missions House, New York.

Holy Communion in the Chapel, at 10 A. M.; reports, etc., in the Board Room at 10.30; conference from 11 to 12. Prayers in the Chapel at noon.

Subject: Relationship of diocesan officers to the officers at the Church Missions House, and the adoption of a constructive policy for the year.

THE JUNIOR PAGE

THE OLYMPIA JUNIORS

THE Junior Auxiliary of the diocese of Olympia closed its winter's work on Saturday, May 22nd, at a general meeting of all the branches, with an attendance of nearly a hundred members. The admission service was used, at which thirty girls received pins for faithful attendance and work. The girls had been asked to write papers on Junior work, and the two best from the two older sections were read, which were very interesting and instructive papers and showed that the writers had a thorough knowledge and grasp of the purpose of the society. The scholarship which the Juniors of this diocese maintain at St. Mary's, Shanghai, was

named at this meeting for one of the early Junior secretaries who has kept up her interest and sympathy for the work for many years, the Minnie L. Ellis scholarship. During the winter complete outfits were made for three little Indian girls at the Mission School at Fort Hall, Idaho, and these with many dolls which had been dressed, and toys for Alaska, were on exhibit at the meeting. With the production of two very interesting and instructive Junior plays, "Mother Church and Her Juniors," and "The Sunset Hour," the meeting brought pleasantly to a close a very successful year, with a happy promise of future usefulness.

A LITTLE HELPERS' SERVICE IN NEW ORLEANS

ON April 23rd, at 4 o'clock in the afternoon, sixty Little Helpers of the city branches assembled in Christ Church Chapel. (Last year forty children attended.) We began by singing two stanzas of "Onward, Christian Soldiers." Dr. Holly, of St. George's Church, conducted the service and made the address. All joined out loud in the Little Helpers' prayer; we also had "Our Father," the leaders' prayer and the Junior prayer. The children sang their own missionary hymn, "We are Little Helpers," singing so distinctly that every word could be heard in the back of the chapel. They were earnestly attentive during the interesting and helpful address. Then followed the offering of the contents of the mite boxes. Hymn 562 was sung by the choir while the children went up to

put the offering on the alms basin which had been placed where even the smallest could reach it. After the benediction they sang the remaining stanzas of "Onward, Christian Soldiers." It was a beautiful and impressive service. The bishop and his wife were present, several of the clergy, the leaders of the Little Helpers, members of the Woman's Auxiliary, quite a goodly number of diocesan officers among them, also delegates from out of town branches who were attending the annual meeting. As to the children present, their number was disappointing, but their earnestness and enthusiasm made us feel deeply grateful for our high privilege, and encourage us to hope that we may have greater success another time. This will surely be if mothers and sponsors will help.

BOOKS FOR SALE

The Educational Department of the Board of Missions has the following books for sale. Send for Announcement.

SENIOR BOOKS

- The Conquest of the Continent**, cloth 60c., paper 40c.
Suggestions to leaders of classes, 10c.
- Churchman's Why and How of Foreign Missions**, new edition, paper only, 40c.
Suggestions to leaders of mission study classes, 10c.
Suggestions to leaders of mission study meetings, 10c.
- Social Aspects of Foreign Missions**, cloth 60c, paper 40c.
Suggestions to leaders of mission study classes, 10c.
Suggestions to leaders of mission study meetings, 10c.
- Japan Advancing—Whither?** Cloth 60c., paper 40c.
Suggestions to leaders of mission study classes, 10c.
Suggestions to leaders of mission study meetings, 10c.
- Japan Set for \$2.00**, postpaid. One copy each of:
Japan Advancing—Whither?
Suggestions to leaders of mission study classes.
Suggestions to leaders of mission study meetings.
Institutions connected with the Japan Mission of the American Church.
Story of Japan.
Japanese Girls and Women.
They That Sat in Darkness.
Foreign Section, Latest Board Report.
Twelve outline maps of Japan, showing location of mission stations.
- The Emergency in China**. Cloth 60c., paper 40c.
Suggestions to leaders of mission study classes, 10c.
Suggestions to leaders of mission study meetings, 10c.
- China Set for \$2.00**, postpaid. One copy each of:
The Emergency in China.
Suggestions to leaders of mission study classes.
Suggestions to leaders of mission study meetings.
Sketch of Chinese History.
Story of the Church in China.
Institutions connected with the American Church Mission in China.
James Addison Ingle.
Foreign Section, latest Board report.
Twelve maps of China, showing location of the missions of the American Church.

READING CIRCLES

- Life of James Addison Ingle**. Cloth 75c., paper 50c.
Suggestions to leaders of reading circles, 10c.
- Then and Now** (Social results of our missions). Paper only, 30c.
Suggestions to leaders of reading circles, 10c.

BIBLE STUDIES

- Studies in the Gospel of St. Matthew**, 5c.
Studies in the Acts of the Apostles, 5c.
Studies in the Gospel Revelation, 5c.

JUNIOR BOOKS

- Modern Heroes of the Mission Field**. Special edition, paper only, 40c.
Suggestions to leaders of Junior classes, 10c.
- Building the City**. Paper only, 35c.
Suggestions to leaders of Junior classes, 10c.
- Chin Hsing, or Forward March in China**. Cloth 50c, paper 35c.
Suggestions to leaders of Junior classes, 10c.
- Honorable Little Miss Love**. Cloth 50c., paper 35c.
Suggestions to leaders of Junior classes, 10c.
- Conquerors of the Continent**. Paper only, 25c.
Suggestions to Junior leaders, 10c.

SUNDAY-SCHOOL LESSONS

15 Cents Each

- How the Cross Goes Around the World**.
Flowering of the Flowery Kingdom.
Helping Hand in the Sunrise Kingdom.
First Americans.
John Henry Climbing the Upward Path.

MISCELLANEOUS

- Handbook of the Church's Missions to the Indians**. Cloth 75c., paper 50c.
Handbook of Colored Work in the Dioceses of the South, 10c.
Making of Modern Crusaders, 20c.
Ten Missionary Stories that every young Churchman should know, 10c.
The Game of Home, 50c.
Japan Post Cards, 50c. a set (40 cards).
China Post Cards, 50c. a set (40 cards).
China Cut-Out Pictures, 5c.

A LIST OF LEAFLETS

Leaflets noted herein may be had from the Literature Department, 281 Fourth Avenue. Order by department and number. Asterisks mark recent publications. For the quarterly leaflets of the Church Prayer League, address Holy Cross House, West Park, Ulster Co., N. Y.

Devotional

- 50 Prayers for Missions.
- 51 A Litany for Missions.
- 52 Mid-Day Intercessions for Missions.
- 54 Mid-Day Prayer Card.
- 55 A Form of Intercession for the Present Need.

Alaska

- 805 The Borderland of the Pole.

Brazil

- 1402 Our Farthest South.

Canal Zone

- M. 1 The Canal Zone.

China

- 200 The Chung Hua Sheng Kung Hui. (Holy Catholic Church in China.)
- 201 "Since the Revolution—Ladies First!"
- 202 Investments in China.
- 204 For the Girls of China.
- 205 We Have It! (St. Mary's Hall.)
- 206 Pledge Card for New China Fund.
- 247 Practical Ideals in Medical Missions.

Cuba, Porto Rico and Haiti

- 500 In the Greater Antilles.

Honolulu

- 1007 The Cross Roads of the Pacific.

Indians

- 600 The First Americans.

Japan

- 324 The Nippon Sei Ko Kwai. (Holy Catholic Church in Japan.)
- 325 The Christian College and Moral Leadership. (St. Paul's College, Tokyo.)
- 326 How to Win Japan and Where to Begin. "Help Wanted" (St. Margaret's School, Tokyo).

Liberia

- 100 Our Foothold in Africa.
A Sojourner in Liberia.

Mexico

- M. 3 A Year in Mexico.

Negroes

- 700 The Church Among the Negroes.

The Philippines

- 407 The Cross, The Flag and The Church.
- ### United States
- M. 4 A Year in South Dakota.
 - M. 5 A Year in New Mexico.

The Forward Movement

- 1107-1123 A complete set of Forward Movement leaflets will be sent on application.

Educational Department

- Information: 5c. each; 25, \$1.20; 50, \$2.25; 100, \$4.00.
- 3055 Catalogue of Publications.
- 3071 The Library of the Church Missions House.

The Sunday-school

- 1 Ten Missionary Stories that Every Young Churchman Should Know. 10c.
- 2 A Litany for Children.
- 5 Two Experiments with the Lenten Offering.
- 6 A Message to Sunday-schools.

Miscellaneous

- The Missionary Story of the General Convention.
- 900 The Church's Mission at Home and Abroad. Bishop Lloyd.
- 912 Four Definitions.
- 913 Concerning "Specials."
- 914 *The Board of Missions and Special Gifts.
- 941 How Can I Give to a Particular Object and Yet Give to the Apportionment?
- 944 Women in the Mission Field.
- 946 How to Volunteer.
- 956 The Why and How of the Missionary Budget.
- 969 The Church and the World.
- 978 In the Nation.
- 979 The Lands Beyond.
- 980 The Wide World.
- 983 *One Day's Income.
- 986 *How Three Parishes Did It. (Emergency Fund.)
- 1105 How Shall I Vote?
- 1301 Why Believe in Foreign Missions?

THE WOMAN'S AUXILIARY

- W.A. 1. A Message from the Triennial.
 - W.A. 2. To Treasurers.
 - W.A. 4. Collects for Daily Use.
 - W.A. 8. A Message to a Weak Branch.
 - W.A. 10. Prehistoric Days.
 - W.A. 13. How Can I Help?
 - W.A. 14. Why Should I Be a Member?
 - W.A. 16. A Bit of History. 5c. each.
 - W.A. 20. Hand Book, 10c. each; \$1.00 per doz.; \$7.50 per hundred.
 - W.A. 21. A War Message.
 - W.A. 22. *Borrowed Suggestions.
- ### United Offering
- W.A. 100. Resolution and Prayer Card.
 - W.A. 101. What Is the United Offering?
 - W.A. 102. Who Gave It?
 - W.A. 103. Verses: "The Little Blue Box."
 - W.A. 104. Our United Offering Missionaries.
 - W.A. 105. The Mighty Cent.
 - W.A. 107. The Churchwoman's Offering of Romance.
 - W.A. 110. The Expression of Our Thankfulness.

THE JUNIOR DEPARTMENT

- W.A. 200. The Junior Collect.
 - W.A. 201. What the Junior Department Is.
 - W.A. 202. One Army—Two Departments.
 - W.A. 203. Membership Card, 1c. each.
 - W.A. 205. Section II. How the J. D. Helps.
 - W.A. 206. The Junior Book, 10c. each; \$1.00 per doz.; \$7.50 per hundred.
 - W.A. 225. The Sunset Hour. A Missionary Play 5c. each; 50c. per doz.
 - W.A. 250. Section II. The United Offering.
 - W.A. 251. Section III. The United Offering of 1915.
 - W.A. 252. Someone's Opportunity.
- ### The Little Helpers
- W.A. 300. The Origin of the L. H.
 - W.A. 301. The L. H.; Directions.
 - W.A. 302. L. H.'s Prayers.
 - W.A. 303. Membership Card. 1 cent each.
 - W.A. 304. Letter to Leaders.
 - W.A. 308. More Little Helpers for 1914-1915.
 - W.A. 309. Where the L. H.'s Pennies Go.

MISSIONARY DISTRICTS AND THEIR BISHOPS

I. AT HOME

- | | |
|---|---|
| Alaska: Rt. Rev. Dr. Peter T. Rowe. | Porto Rico: Rt. Rev. Dr. Charles B. Colmore. |
| Arizona: Rt. Rev. Dr. Julius W. Atwood. | Philippine Islands: Rt. Rev. Dr. Charles H. Brent. |
| Asheville: Rt. Rev. Dr. Junius M. Horner. | Salina: Rt. Rev. Dr. Sheldon M. Griswold. |
| Eastern Oklahoma: Rt. Rev. Dr. Theodore P. Thurston. | San Joaquin: Rt. Rev. Dr. Louis Childs Sanford. |
| Eastern Oregon: Rt. Rev. Dr. Robert L. Paddock. | South Dakota: Rt. Rev. Dr. George Biller, Jr. |
| Honolulu: Rt. Rev. Dr. Henry B. Restarick. | Southern Florida: Rt. Rev. Dr. Cameron Mann. |
| Idaho: Rt. Rev. Dr. James B. Funsten. | Spokane: Rt. Rev. Dr. Herman Page. |
| Nevada: Rt. Rev. Dr. George C. Hunting. | Utah: Rt. Rev. Dr. Paul Jones. |
| New Mexico: Rt. Rev. Dr. Frederick B. Howden. | Western Colorado: Rt. Rev. Dr. Benjamin Brewster. |
| North Dakota: Rt. Rev. Dr. J. Poyntz Tyler. | Western Nebraska: Rt. Rev. Dr. George A. Beecher. |
| North Texas: Rt. Rev. Dr. Edward A. Temple. | Wyoming: Rt. Rev. Dr. Nathaniel S. Thomas. |
| Oklahoma: Rt. Rev. Dr. Francis K. Brooke. | |

Though not a missionary district the Panama Canal Zone has been placed under the care of the Rt. Rev. Dr. A. W. Knight

II. ABROAD

- | | |
|---|--|
| Anking: Rt. Rev. Dr. D. Trumbull Huntington. | Kyoto: Rt. Rev. Dr. H. St. George Tucker. |
| Brazil: Rt. Rev. Dr. Lucien L. Kinsolving. | Liberia: Rt. Rev. Dr. Samuel D. Ferguson. |
| Cuba: Rt. Rev. Dr. Hiram R. Hulse. | Mexico: Rt. Rev. Dr. Henry D. Aves. |
| Hankow: Rt. Rev. Dr. Logan H. Roots. | Shanghai: Rt. Rev. Dr. Frederick R. Graves. |
| Haiti: Rt. Rev. Dr. Charles B. Colmore, in charge. | Tokyo: Rt. Rev. Dr. John McKim. |

IMPORTANT NOTES

SUBSCRIBERS TO THE SPIRIT OF MISSIONS

IN order to give our subscribers efficient service, it is requested that subscriptions be renewed as promptly as possible after expiration notices are received.

ALL SUBSCRIPTIONS ARE PAYABLE IN ADVANCE. Subscriptions will be discontinued unless renewed. Upon the wrapper with each address is a note of the time when subscription expires. Changes are made on the fifteenth of each month. For subscriptions received later changes appear the following month.

TO THE CLERGY

THE Clergy are requested to notify "The Mailing Department, 281 Fourth Avenue, New York," of changes in their post-office addresses in order that the Board's publications may be correctly mailed to them.

CONCERNING WILLS

IT is earnestly requested that inquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is most important to give the exact title of the Society, thus: *I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society.*.....If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among Colored People," or "For Work in Africa," or "For Work in China," etc.

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